



Pali Text Society

TIKAPATTHĀNA

OF THE ABHIDHAMMA PITAKA

PART I.

PACCAYAVIBHANGAVĀRA

TOGETHER WITH

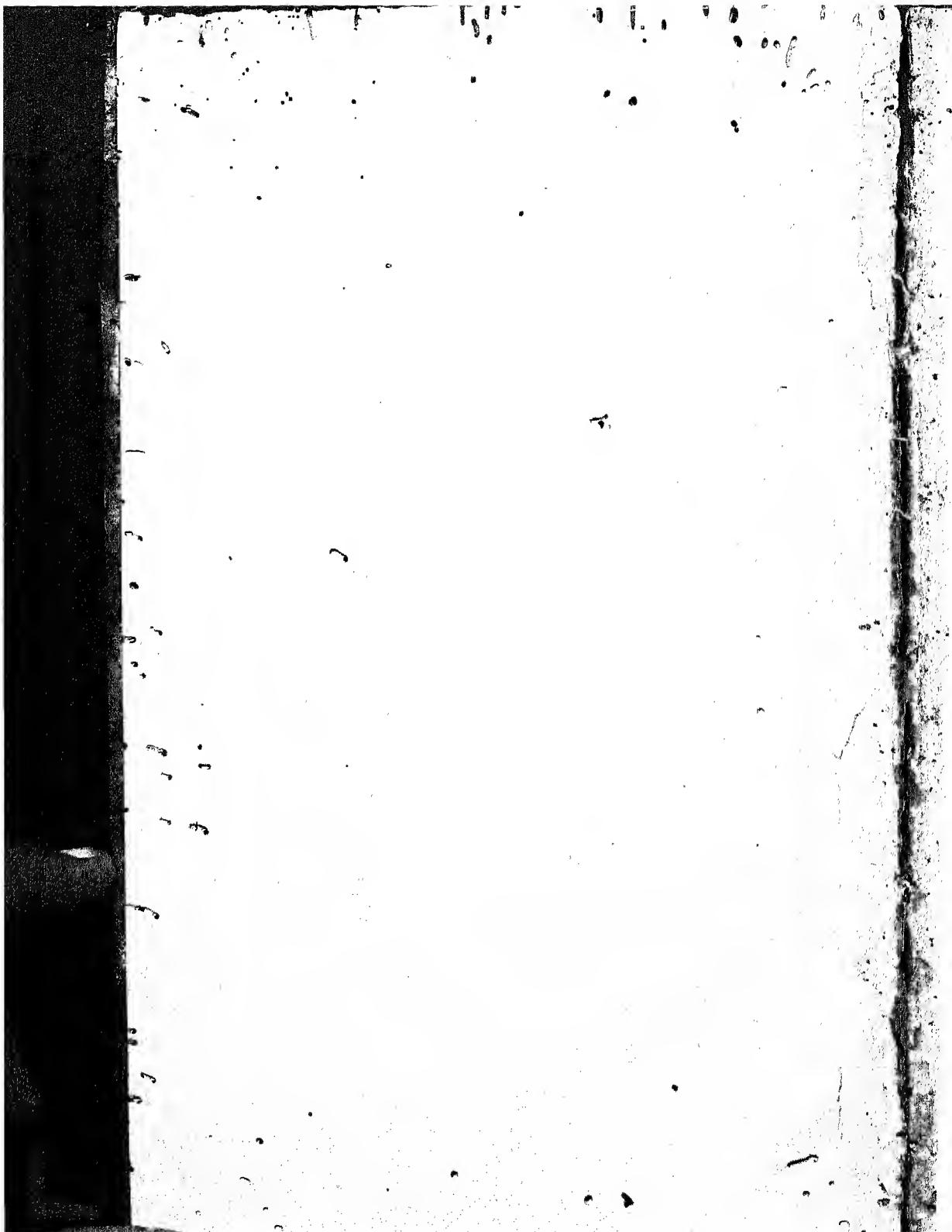
BUDDHAGHOSA'S COMMENTARY
FROM THE PAÑCAPPAKARANATTHAKATHĀ

EDITED BY

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EDITOR'S FOREWORD.

AFTER a delay of five years a commencement is herewith made of an edition of the first part of the seventh and last work in the Abhidhamma Pitaka—the Paṭṭhāna or Mahā-pakarana or ‘Great Book.’ It may be remembered that by an oversight of ignorance the second part, or Duka-paṭṭhāna, was published first, fifteen years ago. The cause of this oversight is stated in my Preface to our edition of that work. It was due to a not unreasonable assumption of learned cataloguers that two comes before three (*duka, tiha*). In those days we knew even less of Abhidhamma than we do now, or a clue would have been afforded by the Dhammasaṅgaṇī-Mātikā. There, at a glimpse, in the P.T.S. edition, at Dr. Edward Müller’s table of contents, it will be seen that ‘Tikay’ holds the prior position, the rest of the work being an analysis of concepts considered as ‘Duka’s.’

The obvious course, in view of this dislocated order of publication, was to make good without loss of time. But so steady has been the influx of first editions (and important reprints) by other contributors that, unless we had postponed the edition of the Yamaka—the immediately preceding book of the Abhidhamma Pitaka—no opportunity has presented itself till now. Nothing was known of the Yamaka; a good slice of the Paṭṭhāna was known. And so the Tikapaṭṭhāna had to bide its time some years longer.

Even now we publish only a quite exiguous amount of the text. But the corresponding portion of the Commentary has been in type for five years awaiting publication. And

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other considerations decided us to issue just this little dual instalment. Inflated cost of production and a stationary rate of subscription are limiting our rate of output—thus, we could not well afford a less slender volume. Moreover, this text needs its Commentary more than most others. And the portion of each that we publish is introductory; beyond there stretches the long section of the first *Tikay*—the *Kusalattikay*—that is, the consideration of experience as moral, immoral, and unmoral in connection with these twenty-four modes of relation (*paccaya*) existing between phenomena. To have included this *Tika* would have multiplied the bulk of the volume very considerably. It could not be done.

I hope, before resigning all further editorial labours, to follow up this little First Part with one larger and final volume, in which the *Kusala-ttika* (and its Commentary) will be set out with sufficient fulness to show as a sample of the scheme of the whole work, and then the remaining *Tikas* will be indicated in some more or less condensed form. Such was the plan I set myself in the Preface to the *Dukapatthāna*. I have yet to be convinced that it will serve any useful purpose whatever for the present and following generation—to predict no further—to set out in complete detail these pathetic preoccupations of an age of early schoolmen, prevented by their hedged-in lives, by the lack of written books, by their limited locomotion, from developing any constructive ability, any widening of their outlook on facts, past, present, or to come. Their missionary brethren of the Order were active and a-field, and were learning much. Not so these *Ābhidhammikas*. It is true that *Buddhaghosa*, in his discussion of the *Paticcasamuppādo* (*Visuddhi-Magga*, pp. 532 ff.), tries to utilize the twenty-four causal relations to push home his analyses. But here we have an author with a literary tradition of some centuries informing mind and pen, or stylus. We have not the stiffly compiled mnemonics of canonical *Abhidhamma*. His application of the *paccaya's* to a given

subject will probably prove more instructive to the student than any detailed consideration of the *Tikapatt̄hāna* itself.

Meanwhile, the circumscribed portion of that work here published is well worth the study of the historian of Buddhist ideas, and of logical and philosophical ideas in general. It is the one notable constructive contribution to knowledge in the *Abhidhamma*. Even at the present day our logicians and philosophers are not in agreement as to how to define relation between things or qualities, much less as to admitting any definite maximum in the number of such relations. We read on one page of such abstractions as cause, resemblance, succession; on another of such relatively complex concrete relations as 'paternity.' Admitting such as the latter, a numerical limit becomes impracticable. The early Buddhist schoolmen decided to limit themselves to twenty-four, and, either to lend supreme authority to this decision or to foster an old tradition, ascribed the list to their founder. But they were, from a more modern point of view, too childlike in such matters to explain just why these twenty-four—so many and no more—were chosen. And, so far as I have been able to gather, their descendants have never adequately done so either.

A lucid and otherwise admirable disquisition on the Buddhist philosophy of relations by Mahāthera Ledi Sayadaw of Mandalay was published in the JOURNAL for 1915-16. This should be consulted without fail by all who seek to understand this *Paccaya-naya* in general and in particular. It is the best thing on the subject that has been published by an Asiatic Buddhist, and it will only be surpassed, in the case of any similarly bred writer, by one who has so far acquainted himself with the latest European research, that he can detach himself from the uncritical standpoint of his tradition, and treat the subject critically and comparatively.

The Mahāthera (who is known to be no mere follower of tradition) judges that the twenty-four *paccaya's*, or modes

of relation between things (*dhammā*), are so many *paṭṭhāna's*. And by this he means chief or pre-eminent aspects of the causal relation (*op. cit.*, p. 26 : *paṭṭhānay*). Buddhaghosa, that is, the commentarial tradition, offered three alternative, optional meanings (below, pp. 9 f.):—*Paṭṭhāna* means either *paccaya*, or something analyzed (*paṭṭhāpana*, *vibha-jana*), or an established procedure (*paṭṭhitā*, *gamana*). Hence, even in his day the word was elastic, multi-significant.¹ And he gives no measure for confining the number of *paṭṭhānas* to twenty-four—not even the rough test of pre-eminence.

The Mahāthera goes on to subsume *paṭṭhāna* under *paccaya*, as a special kind of *paccaya*, applicable only to a relation that is, so to speak, immediate or direct, not to effects which are the outcome of such a relation. How far this is again an original point of view I cannot say. I do not find it in the Commentary. But I do find therein nothing to veto our considering the term *paṭṭhāna* as covering a special analytical study of *paccaya*. Namely, one thing, in happening as conditioned by (*paccayā*) another thing, manifests itself as being in certain ways related to, or correlated with that other thing. The principle of causation, or conditionedness, is in the Buddhist scriptures enunciated often and with manifold emphasis in the doctrine called *Paticca-samuppāda*, or causal genesis, but chiefly in the *Nidāna-Saṃyutta*, a translation of which we are issuing next year. But the resolution of this conditionedness into a number of relations, where causality is for the most part not obvious, is dealt with not at all in the four *Nikāyas*, but in the later analyses summed up as *Abhidhamma*, and only in the last book of that.

The twenty-four, then, are not met with in *Vinaya* or *Suttanta*, and are relegated to one book only—except for a few partial references in the *Kathavatthu*—to the last corner of *Abhidhamma*. Nevertheless, the twenty-four, as

¹ Cf. *Jāt. i.*, 78 (*Nidāna*).

stated in the 'Great Book' so placed, and as applied with immense patience and sagacity of psychological analysis to a number of ethical concepts, have profoundly impressed the Buddhist scholastic mind, from Buddhaghosa's age to the present day. The English reader can now refer to Maung Tin's translation of Buddhaghosa's first Abhidhamma Commentary : the *Expositor* (p. 17), and read how it was only when he reached the 'Great Book' that the Buddha's omniscience found its full opportunity, and in the exposition of which the full glory of his rays shone forth. And the Burmese Mahāthera, in concise and simple language, testifies in his turn to its importance.

It is not at first sight obvious why the long, dreary, unreadable analyses of the twenty-four relations as aspects of concrete states of mind should rank as such a crown to the Abhidhamma Pitaka, or as such a supreme opportunity to the Teacher. I figure it on this wise.

We know that in setting forth a doctrine of change (*anicca*) and of non-Ātmanism—which is a special aspect of change—the doctrine of natural causation necessarily took first rank in Gotama's philosophy of life. It became necessary (to avoid mental anarchy) to show that phenomena, however they were started, proceeded, in changing, according to a natural order of cause and effect, and not 'anyhow.'¹ But his actual teaching—as differing in emphasis from his philosophical basis—concentrated itself on the attainment of happiness for men by men. (He called it the cessation of unhappiness.) And he so teaching, the exposition of his law of natural causation—'this being, that comes to be . . . this ceasing, that ceases,' etc.

¹ Perhaps we are all a little wiser now about Buddhist philosophy, yet I have seen that philosophy seriously condemned because, for it, the course of ever-changing phenomena was quite fortuitous! I forget the book's title, and it is better forgotten. The history of science, it has been well said, gives us 'a definite impression of the persistent progressive way in which man has learned to say, "If this, then that," which is half of science' (J. A. Thomson, *New Statesman*, January 1, 1921). But Gotama taught it him first.

—was almost always *applied* to show how, in life and rebirth, suffering comes to be, and how suffering can be made to cease. Now and then, as I have shown elsewhere,¹ the law is taught freed from this connection, but so rigid the connection remained that even in the Abhidhamma, where all edifying discourse was of purpose eliminated, the doctrine of causal genesis is set out still bound up with *dukkha*, and without any freedom of analytic treatment. This is in the *Paccayākāra* (*i.e.*, Paticcasamuppāda) section of the Vibhanga. And it is only in the *Paṭṭhāna* that we come upon an attempt to go into the doctrine of the conditioned flux of things in an analysis which is taken independently of the genesis and cessation of *dukkha*.

Herein the obviously right course—the course actually taken—was to unfold the denotation of the key-word of the Paticca-Samuppāda: the word *paccaya*. ‘From-the-*paccaya*: “sense” [comes] contact. From-the-*paccaya*: “contact,” “feeling,” and so on, runs the formula of causal genesis. Now, in how many ways can there exist *paccaya* between any two given phenomena or ‘states’? Mainly, it was thought, in twenty-four ways. And so we get what *paccaya* chiefly denoted. (That they came to be called *paṭṭhāna* does not really matter. That word does not occur in the text, and is probably a compiler’s title.)

Having got our denotation set out, we would fain have come next on a discussion of the connotation, the import of *paccaya*. But in the text we get nothing of the sort. The great vision of Gotama had revealed to his age a world of causal order, that, so seeing, man might get a grip on the inexorable truth that *this* kind of deed brought *that* kind of result, that in his own hands it lay to make or mar his destiny, individual or corporate, that his was the opportunity, renewed again and again, to breed or to cast out sorrow and suffering. But the early Abhidhammikas were too near this great mind, and yet too far from it. They

¹ *Buddhism*, 1912, p. 93.

could not listen to the departed Master. Neither could they study his words properly focussed, that is, in verbatim written records. They had only fragments of orally preserved narrative. And it is not till Buddhaghosa settled the text of the Commentaries centuries later that we come upon a discussion of the meaning of *paccaya*, of what it is that takes place in the flux of things that is signified by *paccaya*.

And first he is dominated by the 'letter,' the form of the name. 'A thing which persists or happens, not having repulsed (not being opposed to, *a-paccakkhāya*) another thing, is said to be a *paccayo* of it; it makes to go on because of that' (*pacc* for *patty-*, *aya* = makes to go).¹ Then he lays hold of the *lakkhana*, which corresponds roughly to the 'specific difference' in our logic, and gets more liberty: 'Aiding is the mark of *paccaya*. That thing (*dhamma*) which is a helper of the persistence or happening of that (other) thing is said to be its *paccaya*.' And then he adds five synonyms of *paccaya*, all of which are of causative import.

Now the words *upakarayay*, *upakāro*, *upakārako*, in the sense of helping, help, helper, are met with in the Sutta Pitaka (*upakāraka* is in the prose of the Jātakas). And it may well be that Gotama, in discoursing of cause and effect, made use of them. The language actually put into his mouth on these occasions is not a little stiff and elliptical, and no such lucid aid to exposition has survived save in the Commentaries. When we note what a humane and human teacher he was, making himself all things to all men, we are constrained to see in many of his utterances as written no more than the skeletons of the body of his doctrine, handed down orally through generation after generation of 'after-men,' with all the pithy sweetness of them withered and lost.

But this is supposition. No such grasp of the root of the matter has been handed down in the Abhidhamma.

¹ See below, p. 11.

The entire *Patthāna* is devoted, first to an inquiry into these twenty-four ways in which *x* is *paccaya* to *y*; secondly, into illustrating how, in things material or mental, each kind of *paccaya* and groups of *paccayas* obtain. And here, in English, is the *Uddesa*, or statement of the twenty-four :

- | | |
|--------------------------------|--------------------------|
| 1. Condition, causal relation. | 12. Habitual recurrence. |
| 2. Object (presented to mind). | 13. Action. |
| 3. Dominance. | 14. Result. |
| 4. Contiguity. | 15. Support. |
| 5. Immediate contiguity. | 16. Control, faculty. |
| 6. Co-nascence. | 17. Jhāna. |
| 7. Reciprocity. | 18. Path, means. |
| 8. Dependence. | 19. Association. |
| 9. Sufficing dependence. | 20. Dissociation. |
| 10. Antecedence. | 21. Presence. |
| 11. Consequence. | 22. Absence. |
| | 23. Abeyance. |
| | 24. Continuance. |

To the modern reader there may seem not a little redundancy in this list. Buddhists themselves have thought so for centuries : 5 is treated as a variety of 4, 23 of 22, 24 of 21 ; 17 is a mode of 2. Others are the same relation considered with emphasis on either *x* or *y*—e.g., where *x* is antecedent, *y* is consequent (10, 11). And association, dissociation (19, 20) would by us be called a case of difference in likeness. Sufficing dependence is the supremely or sufficingly determining condition in a group of conditions or interdependence. And it is an interesting thing to find in a manual centuries later than *Buddhaghosa*, namely, the *Abhidhammattha sangaha*, that 'all these 24 *paccaya*'s are reducible to Object (2), Sufficing dependence (9), Action (Karma, 13), Presence (21).'¹

More important is the question how far, in the light of this manifold content, are we justified in rendering *paccaya*

¹ Pt. VIII. § 12. See *Compendium of Philosophy*, p. 197.

not only by 'relation,' but also by 'causal relation,' cause or condition? Relation is connectedness spatio-temporal, material, mental, or 'materio-mental.' Cause is either a bundle of conditions, or that condition among others without which these cannot produce the effect for which their presence is none the less essential. I need only mention the classic lighted match with the gunpowder, the air, and the rest. Are all those twenty-four relations *causal*? Or are we wrong in rendering the Causal Genesis formula with 'conditioned by' or 'because of' for *paccayā*, and should it be just 'related to' 'connected with'? This is a point of quite modern interest, for with us causality has tended to be loosened from its older archetype of 'will in action,' and to be resolved into uniformity of happening.¹ But for the Buddhist 'things' were just 'happenings.' In the vast flux or *samsāra* of happenings he was chiefly concerned with mental and moral happenings, and with the order or *niyama* in these. And I think that *paccaya* for him meant not so much a *compulsory* sequence or conjunction, as a uniformity, a regular happening in sequence or conjunction. This is, after all, consistent with Gotama's word '*Imasmiñ sati, iday hoti*,' etc. 'This being, that is,' or 'comes to be.' It is really quite a modern definition of both cause and correlation.

Hence, when we render *paccaya* now by 'cause' or 'condition,' now by 'relation,' we are not inconsistent. We are reckoning cause, condition under the wider genus of relation, and we are reckoning cause, condition, relation under the still wider genus of uniformity of happening.

Nor need we find that we have hereby paralyzed the force of *paccaya*. We can still see in it the *upakāraka*, the aider, the *upakāra*, the aid, passing in the relation from one 'happening' to the other 'happening.' Everything for the Buddhist is interdependent. Nothing happens

¹ Cf. Bertrand Russell's lecture on the Notion of Cause in *Our Knowledge of the External World*. He defines causal law in terms of 'relations' and time.

save because of some other law-governed happening. This is the old Sutta-use of the word *hetu*, the first of the 24. In Abhidhamma-use, *hetu* has become restricted to six mighty *hetu*'s : the springs of action—three moral, three immoral. In the Suttas *paccaya* and *hetu* are used in apposition : *Ko paccaya, ko hetu ? Why ?* In Abhidhamma *hetu* has become a variety of *paccaya*, and so restricted a variety that we can no longer render it quite accurately by just 'condition' or 'cause.'

This may seem a pity, but it isn't really. For with *hetu* thus restricted, we must accordingly continue to see in any *paccaya* not merely 'relation,' as our own logicians have restricted the term, but 'causal relation,' and by causal relation a uniformity of this or that kind in the happening of *x* and *y*, by which, in a way, *x* helps *y* to come to be.

And this is not done by *x*'s creating *y*, as if causes or conditions were the parents of effects, but—so the medieval and modern hypothesis runs—it is done by *x* passing itself, its nature, its function, as a happening, on to *y*. This transferred 'virtue' came to be called *sutti* (Skr. *Suktī*), a word which in Indian theology has played an interesting part. One happening is (causally, uniformly) related to another when, as it arises and passes, its 'virtue,' its efficacy, its *vim*, informs another happening. The Mahāthera Ledi adopts this hypothesis, but I think we must come down to Ariyavajsa of the fifteenth century before we find the word adopted, adopted probably to express a belief implicit already in the Commentaries.

A word on the sources of our texts. The transcription of the *Tikapattñāna* from the Siamese Tripitaka printed edition was placed in Miss Noakes's hands soon after the issue of the *Dukapattñāna*. This was completed from the Burmese Hanthawaddy Press edition by Miss C. J. Dibben, who also collated with this edition Miss Noakes's transcript, the Siamese issue of the *Pattñāna*, not being printed

in its entirety. The Burmese text, as I stated in the prior volume, was the kind gift of the English Thera, Ānanda Metteyya.

The Commentary, last in the collection known as the *Pañcappakarayatthakathā*, or Commentary on Books III. to VII. of the Abhidhammapitaka, was transcribed nine years ago from a Singhalese palmleaf MS. in our possession by Messrs. J. H. Wisdom and R. Marr Murray. They also collated with it the Mandein Press Burmese edition, both Burmese texts being the work of that excellent editor Mg. Saya U. Pye. The work, as will appear in a subsequent part, is mainly a Commentary on the *Tikapattihāna*.

C. A. F. RHYS DAVIDS.

CHIPSTEAD, SURREY.

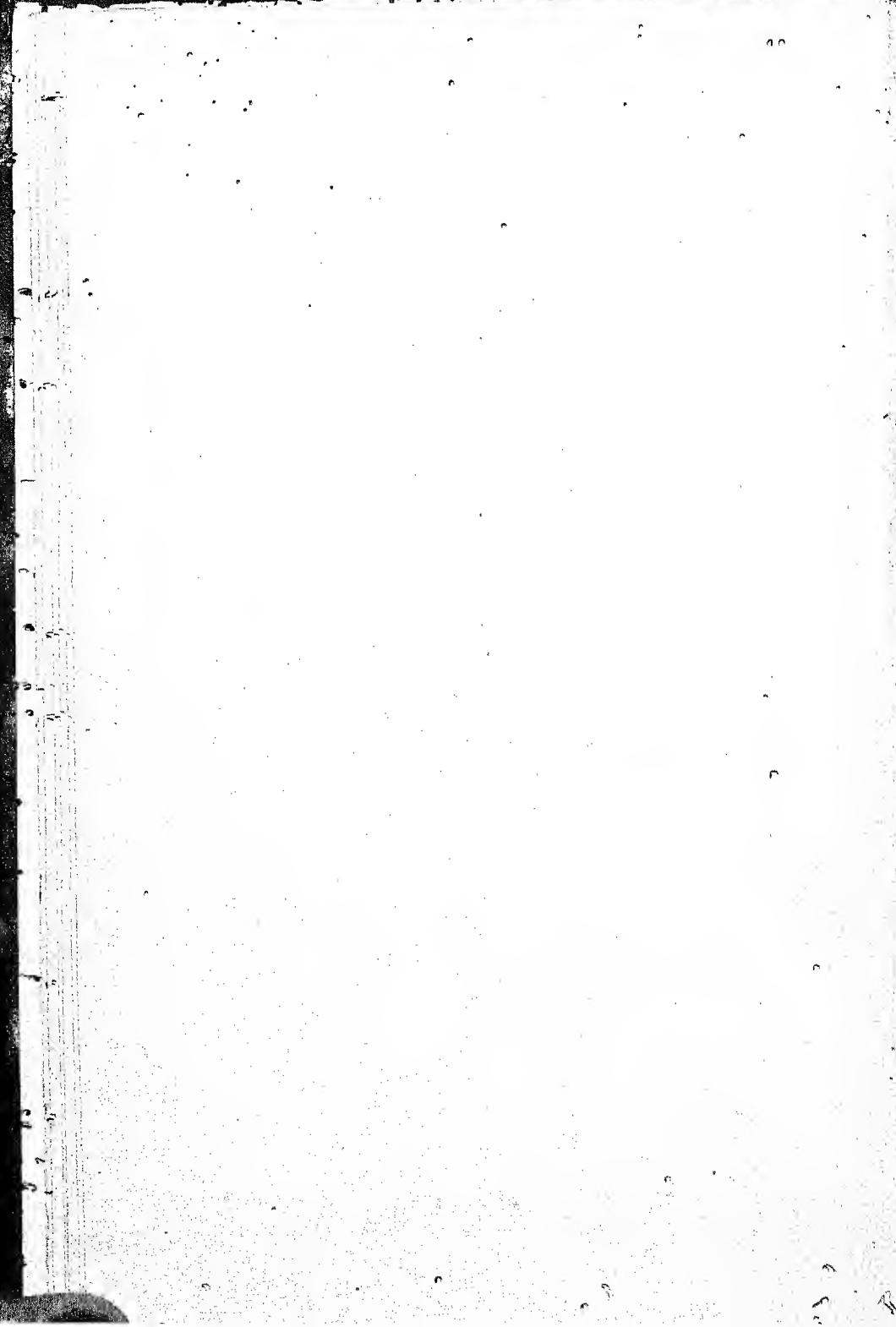
August, 1921.

I have touched on the subject of the Paccayas in *Buddhist Psychology*, 1914, pp. 185, 198 f., and have dealt with it under 'Relations,' *Encyclopædia of Religion and Ethics*.

In the text K.=Siamese printed edition, S.=Singhalese MS. (see above), B., Br. in text=Burmese Hanthawaddy (Rangoon) edition, Bm. in Comy.=Burmese Mandein edition.

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TIKAPATTHĀNA.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA.

I.

[PACCAYAVIBHANGAVĀRA

Paccayuddesa].

- | | |
|--------------------------|------------------------|
| 1. Hetupaccayo. | 13. Kammapaccayo. |
| 2. Ārammaṇapaccayo. | 14. Vipākapaccayo. |
| 3. Adhipatipaccayo. | 15. Āhārapaccayo. |
| 4. Anantaraṇapaccayo. | 16. Indriyapaccayo. |
| 5. Samanantaraṇapaccayo. | 17. Jhānapaccayo. |
| 6. Sahajātāpaccayo. | 18. Maggapaccayo. |
| 7. Aññamaññāpaccayo. | 19. Sampayuttapaccayo. |
| 8. Nissayapaccayo. | 20. Vippayuttapaccayo. |
| 9. Upanissayapaccayo. | 21. Atthipaccayo. |
| 10. Purejātāpaccayo. | 22. Natthipaccayo. |
| 11. Pacchajātāpaccayo. | 23. Vigatāpaccayo. |
| 12. Āsevanapaccayo. | 24. Avigatāpaccayo. |

[Paccayaniddesa.]

I.

• *Hetupaccayo* ti hetū hetusampayuttakānāŋ dhammānaŋ taŋ-samutthānānaŋ ca rūpānāŋ hetupaccayena paccayo.¹

2.

Ārammaṇapaccayo ti rūpāyatanaŋ cakkhuviññāṇadhadhā-tuyā taŋ-sampayuttakānāŋ ca dhammānāŋ ārammaṇapaccayena paccayo. Saddāyatanaŋ sotaviññāṇadhadhātuyā

¹ K. *follows* ti at the end of each paragraph.

... gandhāyatanaŋ ghānaviññāṇadhadhātuyā . . . rasāyatanaŋ jivhāviññāṇadhadhātuyā . . . phoṭṭhabbāyatanaŋ kāya-viññāṇadhadhātuyā; taŋ-sampayuttakānañ ca dhammānaŋ ārammaṇapaccayena paccayo.

Rūpāyatanaŋ [cakkhudhadhātuyā] . . . saddāyatanaŋ . . . gandhāyatanaŋ . . . rasāyatanaŋ . . . phoṭṭhabbāyatanaŋ . . . sabbe dhammā manodhadhātuyā taŋ-sampayuttakānañ ca dhammānaŋ ārammaṇapaccayena paccayo.

Yaj yaj dhammāŋ ārabbha ye ye dhammā uppajjanti citta-cetasikā dhammā, te te dhammā tesaj̄ tesaj̄ dhammānaŋ ārammaṇapaccayena paccayo.

3.

Adhipatipaccayo ti chandādhipati chandasampayuttakānaŋ dhammānaŋ taŋ-samuṭṭhānañ ca rūpanaŋ adhipaccayena paccayo. Viriyādhipati viriyasampayuttakānaŋ . . . cittādhipati cittasampayuttakānaŋ . . . vīmaŋsādhipati vīmaŋsasampayuttakānaŋ dhammānaŋ taŋ-samuṭṭhānañ ca rūpanaŋ adhiipaccayena paccayo.

Yaj yaj dhammāŋ garuŋ katvā ye ye dhammā uppajjanti cittacetasikā dhammā, te te dhammā tesaj̄ tesaj̄ dhammānaŋ adhipatipaccayena paccayo.

4.

Anantarapaccayo ti eakkhuviññāṇadhadhātu taŋ-sampayuttakā ca dhammā manodhadhātuyā taŋ-sampayuttakānañ ca dhammānaŋ anantarapaccayena paccayo. Manodhadhātu taŋ-sampayuttakā ca dhammā manoviññāṇadhadhātuyā taŋ-sampayuttakānañ ca dhammānaŋ anantarapaccayena paccayo. Sotaviññāṇadhadhātu . . . ghānaviññāṇadhadhātu . . . jivhāviññāṇadhadhātu . . . kāyaviññāṇadhadhātu taŋ-sampayuttakā ca dhammā manodhadhātuyā taŋ-sampayuttakānañ ca dhammānaŋ anantarapaccayena paccayo. Manodhadhātu taŋ-sampayuttakā ca dhammā manoviññāṇadhadhātuyā taŋ-sampayuttakānañ ca dhammānaŋ anantarapaccayena paccayo.

Purimā¹ purimā kusalā dhammā pacchimānaŋ pacchimānaŋ kusalānaŋ dhammānaŋ anantarapaccayena paccayo . . . avyākatānaŋ dhammānaŋ anantarapaccayena paccayo. Purimā purimā akusalā dhammā pacchimānaŋ pacchimānaŋ akusalānaŋ . . . avyākatānaŋ dhammānaŋ anantara-paccayena paccayo. Purimā purimā avyākatā dhammā pacchimānaŋ pacchimānaŋ avyākatānaŋ . . . kusalānaŋ . . . akusalānaŋ dhammānaŋ anantarapaccayena paccayo.

Yesaj yesaj dhammānaŋ anantarā ye ye dhammā uppajjanti, te te dhammā tesaj tesaj dhammānaŋ anan-tarapaccayena paccayo.

5.

The cases where samanantarapaccayo obtains are the same as in 4.

Yesaj yesaj dhammānaŋ samanantarā ye ye . . . (as in 4) dhammānaŋ samanantarapaccayena paccayo.

6.

Sahajātapaccayo ti cattāro khandhā arūpino aññamaññaŋ sahajātapaccayena paccayo. Cattāro mahābhūtā aññamaññaŋ . . . Okkantikkhaṇe nāma-rūpaŋ aññamaññaŋ sahajātapaccayena paccayo. Citta-cetasikā dhammā cittasamutthānaŋ rūpānaŋ . . . Mahābhūtā upādā-rūpānaŋ sahajātapaccayena paccayo. Rūpino dhammā arūpiṇaŋ dhammānaŋ kañci kālaŋ² sahajāta- . . . , kañci kālaŋ na-sahajāta-paccayena paccayo.

7.

* Aññamaññaŋpaccayo ti cattāro khandhā arūpino . . . Cattāro mahābhūtā . . . Okkantikkhaṇe nāma-rūpaŋ aññamaññaŋpaccayena paccayo.

8.

Nissayapaccayo ti cattāro khandhā arūpino³ . . . cattāro mahābhūtā . . . okkantikkhaṇe nāmarūpaŋ aññamaññaŋ

¹ B. pārimā alidays.

² Br. kiñci kāle.

³ K. arūpiṇo.

nissaya paccayena paccayo. Citta-cetasikā dhammāna citta-samuṭṭhānāna j rūpāna j . . . Mahābhūtā upādā-rūpāna j nissaya paccayena paccayo. Cakkhāyatana j enkkhuvīññāpadhātuyā ta j -sampayuttakāna j ca dhammāna j . . . Sotāyatana j . . . Ghānāyatana j . . . Jivhāyātana j . . . Kāyāyatana j kāyavīññāpadhātuyā ta j -sampayuttakāna j ca dhammāna j nissaya paccayena paccayo. Ya j rūpa j nissāya¹ manodhātu ca manoviññāpadhātu ca vattanti, ta j rūpa j manodhātuyā ca manoviññāpadhātuyā ca ta j -sampayuttakāna j ca dhammāna j nissaya paccayena paccayo.

9.

Upanissaya paccayo ti purimā purimā kusalā dhammā pacchimāna j pacchimāna j kusalāna j dhammāna j upanissaya paccayena paccayo. Purimā purimā kusalā dhammā pacchimāna j pacchimāna j kesānci upanissaya paccayena paccayo² . . . pacchimāna j avyākata nāna j upanissaya paccayena paccayo. Purimā purimā akusalā dhammā pacchimāna j pacchimāna j (1) akusalāna j . . . (2) alakusalāna j dhammāna j kesānci upanissaya paccayena paccayo. Purimā purimā avyākata dhammāna j avyākata nāna j . . . kusalāna j . . . akusalāna j dhammāna j upanissaya paccayena paccayo. Puggalo pi upanissaya paccayena paccayo, senāsanā j pi upanissaya paccayena paccayo.

10.

*Purejāta paccayo*³ ti cakkhāyatana j cakkhuvīññāpadhātuyā ta j -sampayuttakāna j ca dhammāna j purejāta paccayena paccayo. Sotāyatana j sotavīññāpadhātuyā, ghānāyatana j . . . kāyāyatana j kāyavīññāpadhātuyā . . . rūpāyatana j cakkhuvīññāpadhātuyā . . . saddāyāntana j sotavīññāpadhātuya . . . phoṭṭhabba yāntana j kāyavīññāpadhātuyā . . . rūpāyatana j , saddāyāntana j . . . phoṭṭhabba yāntana j manodhātuyā ta j -sampayuttakāna j ca dhammā-

¹ On this interesting abstention from the use of hadayavatthu, see S. Z. Aung in Compendium, p. 278. Cf. Comy. below, p. 14.

² B. omits this sentence.

³ B. pāro^o always.

mānaj purejātapaccayena paccayo. Taŋ rūpaŋ nissāya¹ manodhātu ca manoviññāṇadhātu ca vattanti, taŋ rūpaŋ (a) manodhātuyā taŋ-sampayuttakānañ ca dhammānaj purejātapaccayena paccayo, (b) manoviññāṇadhātuyā taŋ-sampayuttakānañ ca dhammānaj kañci kālaŋ² purejāta..., kañci kālaŋ na purejāta-paccayena paccayo.

11.

Pacchājātapaccayo ti pacchājātā citta-cetasikā dhammā purejātassa imassa kāyassa pacchājātapaccayena paccayo.

12.

Āsevanapaccayo ti purimā purimā (a) kusalā dhammā ... (b) akusalā ... (c) kiriyāvyākatā dhammā pacchimānaj pacchimānaj (a) kusalānaj ... (b) akusalānaj ... (c) kiriyāvyākatānaj dhammānaj āsevanapaccayena paccayo.

13.

Kammapaccayo ti kusalākusalaj kammaŋ vipākānaj khanḍhānaj kaṭattā ca rūpānaj kammapaccayena paccayo. Cetanā sampayuttakānañ dhammānaj taŋ-samuṭṭhānañ ca rūpānaj kammapaccayena paccayo.

14.

Vipākapaccayo ti vipākā cattāro khandhā arūpino aññamānaj vipākapaccayena paccayo.

15.

Āhārapaccayo ti kabalinkārō³ āhāro imassa kāyassa āharapaccayena paccayo. Arūpino āhārā sampayuttakānañ dhammānaj taŋ-samuṭṭhānānañ ca rūpānaj āhārapaccayena paccayo.

16.

Indriyapaccayo ti cakkhundriyaj cakkhuvivññāṇadhātuyā ... sotindriyanj sotaviññāṇadhātuyā ... kāyindriyanj

¹ See p. 4, n. 1, and p. 6 (21).

² E. kiñci kāli.

³ So S.; K. kavalō; B. kabaliñkārō.

kāyavīññānadhātuyā taŋ-sampayuttakānañ ca dhammānañ
indriyapaccayena paccayo. Rūpajivitindriyaij kaṭattā-
rūpānaŋ indriyapaccayena paccayo. Arūpino indriyā
sampayuttakānaŋ dhammānaŋ taŋ-samutthānānañ ca
rūpānaŋ indriyapaccayena paccayo.

17.

Jhānapaccayo ti jhānangāni jhānasampayuttakānaŋ
dhammānaŋ taŋ-samutthānānañ ca rūpānaŋ jhānapaccayena
paccayo.

18.

Maggapaccayo ti maggāngāni maggasmayuttakānaŋ
dhammānaŋ taŋ-samutthānānañ ca rūpānaŋ maggapaccayena
paccayo.

19.

Sampayuttapaccayo ti cattāro khandhā arūpino aññam-
aññaij sampayuttapaccayena paccayo.

20.

Vippayuttapaccayo ti rūpino dhammā arūpinaij dhammā-
naŋ . . . Arūpino dhammā rūpinaij dhammānaŋ vippa-
yuttapaccayena paccayo.

21.

Atthipaccayo ti cattāro khandhā arūpino aññamāññaij . . .
Cattāro mahābhūta aññamaññaij . . . Okkāntikkhaŋ
nāmarūpaŋ aññamāññaij atthipaccayena paccayo. Cittā-
cetasikā dhammā cittasamutthānaŋ rūpānaŋ . . . Mahā-
bhūta upādā-rūpānaŋ atthipaccayena paccayo. Cakkhā-
yatanaŋ cakkhuviññāṇadhadhātuyā . . . kāyāyatanaŋ kāya-
viññāṇadhadhātuyā . . . rūpāyatanaŋ cakkhuviññāṇadhadhātuyā
. . . phottthabbāyatanaŋ kāyavīññāṇadhadhātuyā taŋ-sam-
payuttakānañ ca dhammānaŋ atthipaccayena paccayo.
Taŋ rūpaŋ nissāya manodhātu ca manoviññāṇadhadhātu ca
vattanti, taŋ rūpaŋ manodhātuyā ca manoviññāṇadhadhātuyā
ca taŋ-sampayuttakānañ ca dhammānaŋ atthipaccayena
paccayo.

22.

Natthipaccayo ti samanantaraniruddhā citta-cetasikā dhammā paccuppannānaj¹ citta-cetasikānaj dhammānaj natthipaccayena paccayo.

23.

Vigatapaccayo ti samanantaravigatā citta-cetasikā dhammā paccuppannānaj citta-cetasikānaj dhammānaj vigatapaccayena paccayo.

24.

Arigatapaccayo ti cattāro khandhā arūpino aññamaññaj . . . Cattāro mahābhūtā aññamaññaj . . . Okkhantikkhaṇe nāmarūpaj aññamaññaj avigatapaccayena paccayo. Citta-cetasikā dhammā cittasamutṭhānānaj rūpānaj . . . Mahābhūtā upādā-rūpānaj avigatapaccayena paccayo. Cakkhāyatanañ cakkhuvīññāḍadhātuyā . . . kāyāyatanañ kāyavīññāḍadhātuyā . . . rūpāyatanañ cakkhuvīññāḍadhātuyā . . . phoṭṭhabbāyatanañ manodhātuyā . . . Yañ rūpan uissāya manodhātu ca manoviññāḍadhātu ca vattanti, tañ rūpaj manodhātuyā ca manoviññāḍadhātuyā ca tañ-sampayuttakānañ ca dhammānaj avigatapaccayena paccayo.²

PACCAYAVIBHANGAVĀRO NIṬṬHITO.

¹ B. paṭupp°.

² See p. 4, n. 1.

BUDDHAGHOSA'S COMMENTARY ON THE PATTHĀNA.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA.

Devātidevo devānaj devadānavapūjito
 Desayitvā pakarānaj Yamakaj suddhasaiyyamo,
 Atthato dhammato ceva gambhīrass' ātha tassa yaj
 Anantaraij mahā vīro sattamaj isisattamo
 Paṭṭhānaj nāma nāmena nāmarūpanirodhiano
 Desesi atigambhīra-naya-maṇḍitadesanaj.
 Idāni tassa sampatto yaśmā saiyannanakkamo
 Tasimā nai vapnayissāmi ; taŋ suñātha samāhīta ti.

Sammāsam buddhena hi anuloma-patthāne dvāvīsatī
 tike nissāya tika-patthānaj nāma niddiṭṭhaj ; sataj duke
 nissāya DUKA-PATTHĀNAJ nāma niddiṭṭhaj. Tato paraj
 dvāvīsatī tike gaḥetvā dukasate pakkhipitvā DUKA-TIKA-
 PATTHĀNAJ nāma dassesi.¹ Tato paraj dukasataj gaḥetvā
 dvāvīsatiyā tikesu pakkhipitvā TIKA-DUKA-PATTHĀNAJ nāma
 dassesi.¹ Tike pana tikesu yeva pakkhipitvā, TIKA-TIKA²-
 PATTHĀNAJ nāma dassesi,¹ duke ca dukesu³ pakkhipitvā
 DUKA-DUKA²-PATTHĀNAJ dassesi.⁴ Evaj

*Tikaj ca Patthānaj varaj dukuttamaj dukaj tikaj tikañ ceva
 tikaj dukañ ca,*
*Tikaj tikaj ceva dukaj dukañ ca cha anulomamhi naya
 sugambhīra ti.*

Paccanika⁵-patthāne pi dvāvīsatī tike nissāya TIKA-
 PATTHĀNAJ nāma. Dukasataj nissāya DUKA-PATTHĀNAJ
 nāma. Dvāvīsatī tike dukasate pakkhipitvā DUKA-TIKA-
 PATTHĀNAJ nāma. Dukasataj dvāvīsatiyā tikesu pakkhi-
 pitvā TIKA-DUKA-PATTHĀNAJ nāma. Tike tikesu yeva pakkhi-
 pitvā TIKA-TIKA-PATTHĀNAJ nāma. Duke dukesu yeva

¹ Bm. dassitaŋ.

² S. omits second tika and duka.

³ Bm. adds yeva.

⁴ Bm. nāma dassitaŋ.

⁵ Bm. °niya

pakkhipitvā DUKA-DUKA-PATTHĀNĀY nāmā ti eva¹ paccanīke²
pi chahi nayahi paṭṭhānāy nidditṭhay. Tena vutta³ :

Tikañ ca Paṭṭhānavaraj dukuttamaj
Dukaj tikañ⁴ ceva tikañ dukañ ca,
Tikañ tikañ ceva dukaj dukañ ca,
Cha paccanīyamhi⁵ nayā sugambhirā ti.

Tato para⁶ anuloma-paccanīyesu⁶ pi eten' eva upāyena
cha nayā dassitā. Ten' āha :

Tikañ ca Paṭṭhānāy varaj dukuttamaj,
Dukaj tikañ ceva tikañ dukañ ca,
Tikañ tikañ ceva dukaj dukañ ca,
Cha anulomapaccanīyamhi nayā sugambhirā ti.

Tad-anantara⁷ paccanīyanulomamhi ete yeva chahi
nayehi nidditṭhay. Ten' āha :

Tikañ ca Patthānavaraj dukuttamaj,
Dukaj tikañ ceva tikañ dukañ ca;
Tikañ tikañ ceva dukaj dukañ ca
Cha paccanīyānulomamhi nayā sugambhirā ti.

Eva⁸ anulome cha paṭṭhānāni paccanīke⁹ cha anuloma-
paccanīke cha paccanīkanulome cha paṭṭhānānī ti idaj
catuvīsatī samantapatthāna-samodhānāy PATTHĀNA-MAHĀ-
PAKARĀNĀY nāmā ti hi vutta¹⁰.

Tattha yesaj catuvīsatiyā samantapatthānānāy samo-
dhānavasena ta¹¹ catuvīsatī samantapatthāna - samo-
dhānāy PATTHĀNA-MAHĀPAKARĀNĀY namā ti vutta¹², tesañ ceva
imassa ca pakarānassa nām' attho tāva eva¹³ veditabbo.

Ken' atthena paṭṭhānan ti?
Nānappakārapaccaya¹⁴ atthena. Pakāro hi nānappakārat-
thāy dīpeti.

Thāna - saddo paccayatthāy. Thānāṭhānakusalatā ti
ādisu hi paccayo thānan ti vutto. Iti nānappakārakānāy¹⁵
paccayānāy vasena desitattā imesu catuvīsatiyā paṭṭhānesu

¹ S. omits.

² Bm. °niye throughout.

³ Bm. dukatikañ, and so throughout. S. tikañ, and so throughout.

⁴ S. °yam pi, and so throughout.

⁵ B. °yesu.

⁶ Bm. vasen' etap.

⁷ Bm. °kārānap.

eketaj patthānaj nāma. Imesaj pana patthānānaj samūhato sabbaj¹ p' etaj pakaraj patthānan ti veditabbaj.

Aparo nayo: ken' atthena patthānan ti? Vibhajanaṭṭhena. Paññāpanā-patthapanā-vivaranā-vibhajanaṭṭhānī-kamman ti āgataṭṭhānasmij hi vibhajanaṭṭhānāj patthānaj paññāyati. Iti kusalādīnaj dhammānaj hetupaccayādīvasesa vibhattattā imesu catuvīsatiyā patthānesu³ eketaj patthānaj nāma. Imesaj pana patthānānaj samūhato sabbaj p' etaj pakaraj patthānaj nāmā ti veditabbaj.

Aparo nayo: ken' atthena patthānan ti? Patthitatṭhena, gamanaṭṭhena ti attho. Gotthāpatthitaguṭṭavo ti āgataṭṭhānasmij hi yena patthānenā patthitaguṭṭavo ti vutto, taŋ atthato gamanaṭṭhānāj hoti. Ibi nātivitthāritanayesu dhāmasangāñā adisu anissangagamanassa sabbāññutaññānassā hetupaccayādibhedabhinnesa kusalādisu vitthāritanayalābhato nissangavasena pavattagamanatī⁴ imesu catuvīsatiyā patthānesu⁵ eketaj patthānaj nāma. Imesaj pana patthānānaj samūhato sabbaj p' etaj pakaraj patthānaj nāmā ti veditabbaj.

Tattha anulomamhi tāva patthānaj tikavasena desitattā Tika-patthānaj nāma. Tassa padacchedo tikānaj patthānaj ettha atthi ti tika-patthānaj. Tikānaj nānappa-kārakā paccayā etissā desanāya atthi ti attho. Dukiyavikkappe pi tikānaj patthānan te va tika-patthānaj. Hetupaccayādīvasesa tikānaj vibhajantā ti attho. Tatinyavikkappe hetupaccayādibhedabhinnatāyaladdhavitthārū tikā yeva patthānaj tika-patthānaj. Sabbāññutaññānassā nissangagamanabhūmī ti attho. Duka-patthānādisu pi es' eva nayo.

Evaj anulome cha patthānāni viditvā paccanīyādisu pi iminā vupāyena veditabbāni. Yasmā pan' etāni anulome paccanīye anulomapaccanīye paccanīyānulome, te samanta cha-cha hutvā catuvīsatī honti, tasānī catuvīsatī samanta-patthānānī ti vuccanti. Iti imesaj catuvīsatiyā khuddākappaṭṭhāna-sankhātānaj samanta-patthānānaj samodhūna-

¹ Bm. sabbam.

² Bm. vibhajanaṭṭhena.

³ S. omits.

⁴ S. omits.

⁵ S. omits.

vasen' etaj catuvīsatī samantapaṭṭhāna-samodhānaij Paṭṭhāna-Mahāpakaraṇaij nāma.

Taj pan' etaj ye tikādayo nissāya nidditthattā tika-paṭṭhānaij, dukapatthānaij . . . pe . . . duka-duka-paṭṭhānan te vuttaij, te anāmasitvā yesaij paccayānaij vasena te tikādayo vibhattā, te paccaye dassetuji ādito tāv' assa MĀTIKĀ-NIKKHEPAVĀRO nāma vutto.

[Paccayavibhangavāravaravānpanā.]

PACCAYAVIBHANGAVĀRO tī pi tass' eva nāmai. So uddesa-niddesato duvidho.

I.

[Uddesavāravaravānpanā.]

Tassa hetupaccayo . . . pe . . . arigatapaccayo ti ayan uddeso.

Tattha hetu ca so paccayo cā ti HETUPACCAYO. Hetu hutvā paccayo; hetubhāvena paccayo ti vuttaij hoti.

Ārammanapaccayādisu pi es' eva nayo.

1.

Tattha hetū tī¹ vacanāvayavakārapamūlānam etaj adhi-vacanaij. Patiññā hetū ti ādisu hi loke vacanāvayavo hetū ti vuccati. Sāsane pana: ye dhammā hetuppabhabā ti ādisu kāraṇaij.

Tayo kusalā² hetū; tayo akusalā³ hetū ti ādisu mūlay hetū ti vuccati. Taj idh' eva⁴ adhippetaj.

Paccayo ti ettha pana ayan vacanattho: paticca etusmā eti ti paccayo; apacca⁴-kkhāyanaij vattati ti attho. Yo hi dhammo yaj dhammaj apacca⁴-kkhāya titthati vā uppajjati vā, so tassa paccayo ti vuttaij hoti.

Lakkhaṇato pana upakāra⁵-lakkhaṇo paccayo. So hi dhammo yassa dhammassa ṭhitiyā vā uppattiyyā vā upakārako hoti, so tassa paccayo ti vuccati. Paccayo hetu kāraṇaij nidaṇaij sambhavo pabbhavo ti ādi⁶ atthato ekaij,

¹ Above, p. 1.

² Bm. invert⁹s order. Dhs. § 1053.

³ Bm. idha adhippetaj.

⁴ Bm. appacca⁶.

⁵ Bm. adds ka.

⁶ Bm. omits ādi.

vyañjanato nānaj. Iti mūlatthena hetu, upakāratthena paccayo ti sankhepato: mūlatthena upakārako dhammo hetupaccayo. So hi,¹ sāli-ñānaj sāli-bijādīni viya, manippabhādīnañ viya ca, manivāññādayo kusalādīnañ kusalādi-bhāvasādhako ti ācariyānaj adhippāyo.

Evañ sante pana tay-samuṭṭhāna-rūpassa hetupaccayatā na sampajjati. Na hi so tesaj kusalādibhāvaj sādhāti; na ca paccayo na hoti. Vuttaj h' etaj²: *hetū hetusampayuttakānaj dhammānay tay-samuṭṭhānāñ ca rūpānay hetupaccayena paccayo ti.*³ Ahetukacittānañ ca vinā etena avyākatabhāvo siddho; sahetukānam pi ca yoniso manasikārādi-patibaddho kusalādibhāvo, na sampayuttalietupatibaddho. Yadi ca sampayuttahetu sabhāvato va kusalādibhāvo siyā taj⁴-sampayuttesu hetu patibaddho⁵; alobho kusalo vā siyā avyākato vā. Yasmī pana ubhayathā pi hoti, tasmā yathā sampayuttesu, evaj hetusu pi kusalādīta pariyesitabbā. Kusalādibhāva-sādhānavasena pana hetūnaj mūlatthaj agahetvā suppatīṭhitabhlāva - sādhānavasena-gayhamānenā kiñci virujjhāti. Laddhahetupaccayā hi dhammā, virūlbamūlā viya pādapā thirā honti suppatīṭhitā, ahetukā,⁶ tilabijādikā⁷ sevīlā viya, na suppatīṭhitā. Iti mūlatthena⁸ upakārako ti suppatīṭhitabhlāva-sādhānavena upakārako dhammo hetupaccayo ti veditabbo.

2.

Tato paresu ārammaṇabhlāvena⁹ upakārako dhammo ĀRAMMAÑAPACOAYO. So rūpāyatanañ cakkhuriññānañlātuyā ti ārabhitvā pi yay yay dhammay ārabba, ye ye dhammā uppajjanti citta-cetasikā dhammā, te te dhammā tesay tesay dhammānay ārammaṇapaccayena paccayo ti¹⁰ osāpitattā na koci dhammo na hoti. Yathā hi dabbalo puriso dandaj vā rajjuj vā alambitvā va utthahati ceva tiṭṭhati ca, evaj citta-cetasikā dhammā rūpādim ārammaṇaj ārabbh' eva

¹ S. omits.² B. c'etaj.³ Above, p. 1.⁴ S. omits.⁵ Bm. hetu baddho.⁶ Bm. *inserta pana.*⁷ Bm. °bijākādi sevalā.⁸ S. °thenupa°.⁹ Bm. °vasena.¹⁰ Above, p. 2.

uppajjanti ceva tiṭṭhanti ca, tasmā sabbe pi cittacetasiñkānaŋ dhammānaŋ ārammañabhuṭā dhammā ārammañapaccayo ti veditabbo.

3.

Jetṭhakaṭṭhena¹ upakārako dhammo ANHIPATIPACCAYO. So sahajātārammanavasena duviḍho. Tattha chandādhipati chandasampayuttakānaŋ dhammānaŋ tay-samutṭhānānaŋ ca rūpānaŋ adhipatipaccayena paccayo ti ādi-vacanato chanda-viriya²-citta-vimajṣasankhātā cattāro dhammā sahajātā-dhipatipaccayo ti³ veditabbā, no ca kho ekato. Yadū hi chandāŋ dhuraŋ chandāŋ⁴ jetṭhakāŋ katvā cittaŋ pavattati, tadā chando va adhipati, na itare. Es' eva⁵ nayo sesesu pi. Yaŋ pana dhammāŋ garukatvā⁶ arūpadhammā pavattanti,⁷ so nesaŋ ārammañādhipati. Tena vuttaŋ: yay yay dhammāŋ garuŋ katrā ye ye dhammā uppajjanti citta-cetasikā dhammā, te te dhammā tesay dhammānaŋ adhipati-paccayena paccayo ti.⁸

4.

Anantarabhāvena upakārako dhammo ANANTARAPACCAYO. Samanantarabhāvena upakārako dhammo SAMANANTARA-PACCAYO. Idaŋ paccayadvayaŋ bahudhā papañcayanti. Ayen pan' ettha sāro: yo h' esa cakkhuvīññāñānantarā manodhātū, manodhātū-anantarā manoviññāñadhadhātū ti ādi citta-niyamo, so yasmā purima-purima⁹-cittavaser' eva ijjhati, na aññathā, tasmā attano attano anantarāŋ arūpassa cittuppādassa uppādanasamattho va dhammo anantarapaccayo. Ten' ev' āha: anantarapaccayo ti cakkhuvīññāñāñadhadhātū tay-sampayuttakānaŋ ca dhammā manodhātuyā tay-sampa-yuttakānaŋ ca dhammānaŋ anantarapaccayena paccayo ti⁸ ādi.

5.

Yo anantara paccayo, sveva ca SAMANANTARAPACCAYO. Vyañjanamattam eva h' ettha nānaŋ, upacaya-santati-ādisu

¹ S. °thenupa°.² B. viriya.³ S. °jutādi paccayo ti.⁴ Bm. omits.⁵ Bm. Esa nayo.⁶ Bm. garuŋ°.⁷ S. vattanti.⁸ Above, p. 2.⁹ Bm. omits second purima.

viya adhivacana-nirutti dukādisu viya ca. Aitthato pana nānaj natthi. Yam pi addhānantaratāyā anantara-paccayo, kālānantaratāya samananta-rapaccayo ti ācariyāna j matu, taj nirodhā vutthahantassa neva saññā-nāsaññā-yutānakusalaj phala-samā-pattiyyā samananta-rapaccayena paccayo ti ādīhi virujjhati. Yam pi taṭṭha vadanti dhammāna j samutthāpana-samattatā na pariḥāyati, bhāvanā-balena pana vāritattā dhammā samananta-ri nuppa-jantī ti, tam pi kālānantaratāya¹ abhāvam eva sādheti. Bhāvanā-balena hi taṭṭha kālānantaratā natthi ti. Mayam pi etad eva vadāma. Yasmā ca kālānantaratā natthi, tasmā samananta-rapaccayatā na yujjati. Kālānantaratāya hi tesaj samananta-rapaccayo hotū ti laddhi, tasmat abhinivēsanaj² akatvā vyañjanamattato v'ettha nānākaraṇaj paccetab-拜, na atthato. Kathaj? Natthi etesaj anantara ti hi anantara. Saṅghānābhāvato suṭṭhu anantara ti samananta-rā.

6.

Uppajjamāno saha uppajjamānabhāvena³ upakūrako dhammo sahajāta-paccayo, pakāsassa padipo viya. So arūpakkhandhādivasena chabbidho hoti. Yath' āha: cattāro khandhā arūpino aññamaññaj sahajāta-paccayena pac-cayo; cattāro mahābhūtā aññamaññaj, okkantikkhaṇe nāma-rūpaj aññamaññaj,⁴ citta-cetasikā dhammā cittasumutthānaj rūpānay,⁴ mahābhūtā upādārūpānay, rūpino dhammā arūpīnaj dhammānay kañci⁵ kālaj sahajāta-paccayena pac-cayo, kañci⁵ kālaj na sahajāta-paccayena pac-cayo ti⁶ iday hadayavatthum eva sandhāya vuttaj.

7.

Aññamaññaj uppādanupaṭṭhabhāna bhāvena upakārako dhammo aññamañña-paccayo aññamaññupatthambhakaj tidaṇḍaj viya. So arūpakkhandhādi-vasena tividho hoti. Yath' āha: cattāro khandhā arūpino aññamaññapaccayena pac-cayo; cattāro mahābhūtā; ... okkan-tikkhaṇe nāma-rūpaj aññamaññā-paccayena pac-cayo ti.⁶

¹ Bm. ḡantaratāya.⁴ Bm. adds . . . pa . . .² Bm. saj for sunaj.⁵ Bm. kiñci.³ S. ḡbhāvo.⁶ Above, p. 3.

8.

Adhitthānākārena nissaya-kārena ca upakārako dhammo
NISSAYAPACCAYO tarucittakammādīnay pathavīpatādayo
viya. So cattāro khandhā arūpino aññamaññaij nis-
saya-paccayena paccayo ti evaj sahajāte vuttanayen' eva
veditabbo. Chaṭṭho pan' etha koṭṭhāso : cakkhāyatanañ
cakkhuriññāñadhatuyā, sota-ghāna-jivhā-kayāyatanañ
kaya-riññāñadhatuyā tay-sampayuttakānañ ca dhammānay nissaya-
paccayena paccayo. Yaj rūpaj nissaya manodhātu ca mano-
riññāñadhatu ca vattanti, tay rūpaj manodhātu yā ca mano-
riññāñadhatuya ca tay-sampayuttakānañ ca dhammānay
nissaya-paccayena paccayo ti¹ evaj vibhātto.

9.

UPANISSAYA-PACCAYO ti ettha² pana ayañ tāva vacanattho :
tad-adhīnavuttatāya³ attano phalena nissito, na paṭikkhiito
ti nissayo. Yathā pana bluso āyāso upāyāso, evaj bluso
nissayo upanissayo. Balavakāraṇass' etaj adhivacanay.
Tasmā balavakāraṇabhāvena upakārako dhammo upanis-
saya-paccayena paccayo ti veditabbo.

So ārammaṇūpanissayo amantarūpanissayo pakatūpanis-
sayo ti tividho hoti.

Tattha : dānay datvā sīlāy samādiyitrā uposathakamīnay
katvā tay garuj katvā paccavekkhati, pubbe sucīnāni
garuj katvā paccavekkhati, jhānā vutthahitvā jhānay
garuj katvā paccavekkhati, sekha⁴ gotrabhuj garuj katvā
paccavekkhati, vodānay garuj katvā paccavekkhati,
sekha maggā vutthahitvā maggay garuj katvā paccavekkhati
ti⁵ evam ādinā nayena ārammaṇūpanissayo tāva
ārammaṇādhipatinā saddhiy nānattaj akatvā va vibhātto.
Tattha yaj ārammaṇaj garuj katvā citta-cetasikā uppaj-
janti, taj niyamato tesaj ārammaṇe subalavārammaṇaj
hoti. Iti garukātabbatṭhena⁶ ārammaṇādhipati, balava-

¹ Above, p. 3 f.² Bm. idha.³ Bm. vuttitāya.⁴ Bm. sekha throughout.⁵ Pt. II., Kusalattika, Pañhavāra, 9.⁶ Bm. garukātabbamattaṭṭhena.

kāraṇatīthena ārammaṇūpanissayo ti evam etesuj mānatthan veditabbaj.

Anantarūpanissayo pi purimā purimā kusalā khandhā¹ pacchimānay pacchimānay kusalānay khandhānay upanissaya-paccayena paccayo ti ādinā nayena anantara-paccayena saddhiy nānattaj akatvā² vibhatto. Mātikānikkliopena pama nesaŋ cakkhuviññāṇadhadhātūnay sampayuttakā ca dhammā manodhātuyā taŋ-sampayutakānāŋ ca dhammānāŋ anantara-paccayena paccayo ti ādinā nayena anantara-sa ca purimā purimā kusalā dhammā pacchimānay pacchimānay kusalānay dhammānay upanissaya-paccayena paccayo ti ādinā nayena upanissaya-sa ca īgatattā nikkhēpaviseso atthi. So pi atthato ekibhāvam eva gacchati. Evaj sante pi attano uttano anantaraŋ anurūpassa cittuppādassa pavaṭṭanasamatīhatāya anantaraṭā purimacittassa pacchimā-cittuppādane balavatāya³ anantaraṭūpanissayānti⁴ veditabbā. Yathā hi hetu-paccayādisu kiñci dhammānay vinā pi cittaj uppajjati, na evaj anantara-cittaŋ⁵ vinā cittassa uppatti nāma atthi. Tasnā balavapuccayo hoti. Iti uttano uttano anantaraŋ anurūpacittuppādavasena anantara-paccayu. Balavakāraṇa-vasena anantaraṭūpanissayo ti evam etesuj nānattaj veditabbaj.

Pakatūpanissayo pana pakato upanissayo pakatūpanissayo. Pakato nāma uttano santime uppādito vā sandhī-silādi upasevito vā utu-bhōjanādi pakatiyā yeva vā upanissayo pakatūpanissayo; ārammaṇānataro hi amissō⁶ ti attho. Tassa pakatūpanissayassu⁷ saddhāy upanissaya dānay deti, sīlāy samādīyati, uposalhukātumay karoti, ihānay uppādeti, vipassanay uppādeti, maggaŋy uppādeti, abhiññāy uppādeti, samāpattiŋ uppādeti, sīlāy, sutay, cāgūy, paññāy upanissaya dānay deti . . . pe . . .

Samāpattiŋ uppādeti, saddhā, sīlaŋ, sutay, cāgū, paññā,⁸ saddhāya sīlassa sutassa cāgassa paññāya upanissaya pacu-

¹ S. kusalakkha^o. B. inserts *. (K.B.) dhammā, -ānāŋ for khandhā, -ānay. Cf. above, p. 4.

² Bm. adds va.

⁶ S. anantara.

⁸ S. paññāy.

³ S. balavatā.

Bm. usomissō.

⁴ B. "missata.

⁷ Bm. yo.

yena paccayo ti¹ ādinā nayena anekappakārako pabhedo veditabbo. Iti ime saddhādayo pakatattā ceva balavakā-
raṇatṭhena upanissaya cā ti pakatūpanissayo ti.

10.

Pāthamataraij uppajjītvā vattamānabhāvena upakārako dhammo PUREJĀTAPACCAYO. So pañcadvāre vatthārammaṇahadayavatthu-vasena ekādasavidho hoti. Yath' āha : cakkhāyatanay eakkluviññāṇadhātuyā tay-sampayuttakānañ ca dhammānay purejātapaccayena paccayo. Sota-ghāna²-jivhā-kāyāyatanay, rūpāyatanay sadda-gandha-rasa-phoṭhabbāyatanay,³ kāyariññāṇadhātuyā tay-sampayuttakānañ ca dhammānay purejātapaccayena paccayo.⁴ Yañ rūpañ nis-sāya manodhātu ca manoviññāṇadhātū ca rattanti, tay rūpañ manodhātuyā tay-sampayuttakānañ ca dhammānay purejāta-paccayena paccayo. Manoviññāṇadhātuyā tay-sampayuttakānañ ca dhammānay kāñci⁵ kālai⁶ purejāta-paccayena paccayo,⁷ kāñci kālaj na purejātapaccayena paccayo.⁷

11.

Purejātānay rūpadhammānay npatthambhakatthena⁸ upakārako arūpadhammo PACCHĀJĀTA-PACCAYO, gjjhapotaka-⁹savirānay āharāsā cetanā viya. Tena vuttaj : pacchājātā citta-cetasikā dhammā purejātassa imassa kāyassa pacchājātapaccayena paccayo ti.¹⁰

12.

Āsevanaṭṭhena anantārānaij gunabalavabhbāvāya¹¹ upakārako dhammo ĀSEVANA-PACCAYO ganthādisu purima-purimābhīyogo viya. So kusalakusala-kiriya-javana-vasena tividho hoti. Yath' āha : purimā purimā kusalā dhammā pacchimānay pacchimānay kusalānay dhammānay āsevana-paccayena paccayo. Purimā purimā akusalā . . . pe . . .

¹ Pt. II, Kusalattika Pañhavāra, 9.² S. ghāna- throughout.³ S. poṭhabbō.⁴ S. omits.⁵ Bm. kiñci kālaj.⁶ S. kāle.⁷ Above, p. 4.⁸ S. °kattena.⁹ S. °pota°.¹⁰ Above, p. 5.¹¹ B. paguṇa°.

kiriyā-aryākariṇay dhammānay āseranapaccayena pacayo ti.¹

18.

Cittapayogasankhātena kiriyābhāvena upakārako dbammo KAMMAPACCAYO. So nānākhanikāya ceva kusalākusala-cetanāya sahajātāya ca sabbāya pi¹ cetanāya vasena duvidho hoti. Yath' āha : kusalākusalākammam vipākānay khandhānay kaṭattā ca rūpānay kammapaccayena paccayo. Cetanā sampayuttakānay dhammānay tay-samuṭṭhānānī ca rūpānay kammapaccayena paccayo ti.¹

14.

Nirussāhasantabhāvena nirussāhasantabhāvāya upakārako vipākadhammo vipākapaccayo. So pavatte cittasamuṭṭhānānay paṭisandhiyā kaṭattā ca rūpānay sabbattha ca sampayuttadhammānay vipūka²-paccayo hoti. Yath' āha : ripākāryākato eko khandho tiṇṇay khandhānay cittasamuṭṭhānānī ca rūpānay ripākāpaccayena paccayo . . . pe . . . Paṭisandhiikkhaṇe ripākāryākato eko khandho . . . pe . . .³ dve khandhā drinnay khandhānay kaṭattā ca rūpānay ripākāpaccayena passayo. Khandhā ratthussa ripākāpaccayena paccayo ti.⁴

15.

Rūpārūpānay upatthambhakaṭṭhena⁵ upakārakā cattāro āhārā ĀHĀRAPACCAYO. Yath' āha : Kabalinkārō āhāro imassa kāyassa āhārapaccayena paccayo. Arūpiṇo āhāra sampayuttakānay dhammānay tay-samuṭṭhānānī ca rūpānay āhārapaccayena paccayo ti.¹ Pañhavāre⁶ pamo paṭisandhiikkhaṇe ripākāryākata āhārasampayuttakānay khandhānay kaṭatī ca rūpānan āhārapaccayena paccayo ti pi vuttaṇi.

16.

Adhipatiyatthena upakārakā itthindriya - purisindriya-vujjā visatindriyā INDŪYAPACCAYO. Tattha cakkhundriyā-

¹ Above, p. 5.

² Bm. omits.

³ S. inserts tayo khandhā.

⁴ Pañhavāra.

⁵ S. ḍakattena.

⁶ B. Pañhavāre throughout.

dayo arūpadhammadmānay yeva sesā rūpā rūpānaŋ paccayā honti. Yath' āha: cakkhundriyaj cakkhuriññāñadhatuyā . . . sota-, ghāna-, jīvha-, kāyindriyaj kāyarīññāñadhatuyā taj - sampayuttakānāñ ca dhammadmānay indriyapaccayena paccayo. Rūpa-jīvitindriyaj kaṭattā rūpānaŋ indriyapaccayena paccayo. Arūpino indriyā sampayuttakānāñ dhammadmānay taj-samutthānānāñ ca rūpānaŋ indriyapaccayena pac-cayo ti.¹ Pañhavāre pana: patisandhikkhaṇe ripākāvyaṭakatā indriyā sampayuttakānāñ dhammadmānay kaṭattā ca rūpānaŋ indriyapaccayena paccayo ti pi vuttaj.

17.

Upanijjhāyanatthēna upakārakāni ṭhapetvā dvi²-pañca-viññāñesu sukha-dukkhavedanā-dvayaŋ sabbāni pi kusalā-dibhedāni satta jhānangāni JHĀNAPACCAYO. Yath' āha: jhānangāni jhānasampayuttakānāñ dhammadmānay taj-samutthānānāñ ca rūpānaŋ jhānapaccayena paccayo ti.³ Pañhavāre pana: patisandhikkhaṇe ripākāvyaṭakatāni jhānangāni sampayuttakānāñ khandhānay kaṭattā ca rūpānaŋ jhāna-paccayena paccayo ti pi vuttaj.

18.

Yato tato vā niyyānatthēna upakārakāni kusalādibhedāni dvādasa maggagānāni MAGGAPACCAYO. Yath' āha: maggagānāni maggasañpayuttakānāñ dhammadmānay taj-samutthānānāñ ca rūpānaŋ maggapaccayena paccayo ti.³ Pañhavāre pana: patisandhikkhaṇe ripākāvyaṭakatāni maggagānāni sampayuttakānāñ khandhānay kaṭattā ca rūpānaŋ maggapaccayena paccayo ti pi . . . vuttaj. Na⁴ ete pana dve pi jhāna-maggapaccayā yathāsankhyāŋ dvi-pañca-viññāñāhetukacittesu⁵ labbhantī ti veditabbā.

19.

Ekavatthuka - ekārammana - ekuppāda - ekanirodha - sankhātena sampayuttabhāvena upakārakā arūpadhammadmā SAM-

¹ Above, p. 5 f.² Bm. dve.³ Above, p. 6.⁴ S. omits na.⁵ S. inserts na.

PAYUTTAPACCAYO. Yath' āha : cattāro khandhā arūpiṇo aññāmaññay sampayuttapaccayena paccayo ti.

20.

Ekavatthukādi¹ - bhāvānupagamena upakārakā rūpiṇo dhammā arūpiṇay dhammānay,² arūpiṇo pi² dhammā rūpiṇay vippayuttapaccayena paccayo. So sahajāta-pacchājāta-purejātavasena tividho hoti. Vuttay h' etay : sahajātā kusalā khandhā cittasamutthānānay rūpānay vippayuttapaccayena paccayo. Pacchājāta-kusalā khandhā purejātassa imassa kāyassa vippayuttapaccayena paccayo. Avyākatapadassa pana sahajāta-vibhange : paṭisandlūkkhaṇe vīpākāryākatā khandhā katattā rūpiṇay vippayuttapaccayena paccayo. Khandhā vatthussa, vatthu khandhānay vippayuttapaccayena paccayo² ti pi² vuttay. Purejātay pana cakkhundriyādivatthuvasena va veditabbay. Yath' āha : purejātay cakkhāyatanaṇay cakkhūviññāṇassa . . . pe . . . kāyāyatanaṇay kāyaviññāṇassa vippayuttapaccayena paccayo. Vatthu vīpākāryākatānay [khandhānay²] kīriyāryākatānay khandhānay, vatthu³ kusalānay khandhānay, vatthu³ akusalānay khandhānay vippayuttapaccayena paccayo ti.²

21.

Paccuppannalakkhaṇena atthibhāvena tādisass' eva dhammassa upatthambhakaṭṭhena⁴ upakārako dhammo ATTHIPACCAYO. Tassa arūpakkhandha-mahābhūta-nāmarūpa-cittacetasiaka-mahābhūta'-āyatana-vatthuvasena suttadhā mātikā nikkhittā. Yath' āha : cattāro khāndhā arūpiṇo aññāmaññay atthipaccayena paccayo. Cattāro mahābhūta, okāntikkhāye nāmarūpāy aññāmaññay, cittacetasiaka dhammā citta-samutthānānay rūpānay, mahābhūta upādānīpānay, cakkhāyatanaṇay cakkhūviññāṇadhātuyā . . . pe . . . phottabba-yatanaṇay kāyaviññāṇadhātuyā tay-sampayuttakānāñ ca dhammānay atthipaccayena paccayo. Rūpāyatanaṇay . . . pe . . . phottabba-yatanaṇay manodhātuyā tay-sampayuttakānāñ ca

¹ S. omits nādi.² Bm. omits. See Pañhabhūra.³ S. vatthup.⁴ S. ṭattena.

dhammānay atthipaccayna paccayo. *Yat* rūpaj nissāya manodhātu ca manoviññāpadhātu ea vattanti, *tay* rūpaj manodhātuyā ca manoviññāpadhātuyā ca *tay-sampayuttakānañ* ca *dhammānay* atthipaccayna paccayo ti. Pañhavāre pana, sahajātaj purejātaj pacchājataj āhāraj indriyan ti pi nikkipitvā, sahajātē tāva: *cko khandho tiññay khandhānay citta-samūṭhānānañ* ca *rūpānay* atthipaccayna paccayo ti ādinā nayena niddeso kato; purejātē purejātānaj cakkhādīnaj vasena niddeso kato; pacchājātē purejātassa imassa kāyassa pacchājātānaj cittacetasiikānaj paccayavasena niddeso kato; āhārindriyesu pana kabañinkāro¹ āhāro imassa kāyassa atthipaccayena paccayo. Rūpa-jivitindriyaj kat-attā rūpānaj atthipaccayena paccayo ti evaj niddeso kato ti.

22.

Attano avantarañ uppajjamānānay arūpadhammānay pavatti okāsassa dānena² upakārakā samanantarāniruddhā arūpadhammā NATTHIPACCAYO. Yath' āha: *samanantarāniruddhā citta-cetasikā dhammā paccuppannānay*³ *citta-cetasikānay dhammānay natthipaccayna paccayo* ti.⁴

23.

Te eva vigatabhāvena upakārakattā VIGATAPACCAYO. Yath' āha: *samanantarāvigate cittacetasiikā dhammā paccuppannānay*³ *citta-cetasikānay dhammānay vigatapaccayena paccayo* ti.

24.

Atthipaccaya-dhammā eva avigatabhāvena upakārakattā AVIGATAPACCAYO ti veditabbā. Desanāvilāsenā pana tathā vinetabba-veneyyavasena vā ayan duko vutto sahetukadukaj vatvā pi hetusampayuttaduko viyā ti.

Imesu pana catuvīsatiyā paccayesu asammohatthai:

Dhammato kālato ceva nānappakārabhedato,

Paccayuppannato ceva viññātabbo vinicchayo.

Tattha dhammato ti imesu hi paccayesu sahetupaccayo⁵

¹ Bm. kabali.

² S. okāsādānena.

³ Bm. paṭuppannānay.

⁴ Above, p. 7.

⁵ Bm. omits sa.

tāvā nāmarūpadhammesu nāmadhamm' ekadeso. Āraunmaṇapaccayo saddhiŋ paññattiyā ca abhāvena sabbe pi nāmarūpadhammā. Adhipatipaccaye sahajātādhipati nāmadhamm' ekadeso. Tathā kamma-jhāna-magga-paceayā. Arammaṇādhipati sabbe pi garukātabbā ārammaṇādhammā. Anantarasamanantara-pacchājāta-āsevana -vipūka -sampa-yutta-natthi-vigata-paccayā nāma dhammā va. Nibbānassa asangahitattā nāmadhamm' ekadeso ti pi vattuŋ vatiṭati. Purejātapaccayo rūp' ekadeso. Sesā yathālābhavasena nāmarūpadhammā ti. Evaj tāv' ettha *dhammato viññātabbo vinicchayo*.

Kālato ti:

Paccuppannā va hont' ettha paccayā dasa pañca ca.
Atītā eva pañcako te kāle dve pi nissito.
Tayo tikālikā ceva vimuttā cāpi kālanto ti.

Etesu hi hetupaccayo sahajāta - anūnāmañña - nissaya-purejāta - pacchājāta - vipūka - āhāra - indriya - jhāna - magga-sampayutta - vippayutta - atthi - avigata - puceayo ti ime paññarasa paccayā paccuppannadhammā va honti. Anantarapaccayo samanantara-āsevana-natthi-vigata-paccayo ti ime pañca atītā yeva honti. Eko pana kammapaccayo te paccuppannātite dve pi kāle nissito hoti. Sesā ārammaṇā-paccayo adhipatipaccayo upanissaya-paccayo ti ime tayo paceayā tikālikā pi honti. Paññattiyā saddhiŋ nibbānassa¹ sangahitattā kālavimuttā pī ti evam ettha *kālato* pi *viññātabbo vinicchayo*.

Nānappakārabhedato paccayuppannato ti imesaj pana dvinnaj padānaj attho niddesavāre āvibhavissati ti.²

Uddesavāravaraññanā samattā.³

¹ S. nibbānassa.

² B. has a "doubtful" asterisk here.

³ Bm. niññitā.

II.

[*Niddesavāka-ranñanā*.]1. *Hetupaccayo.*]

Idāni sabbē¹ pi te paccaye udditthā patipātiyā niddisitvā dassetiuj hetupaccayo ti hetū hetusampayuttakānay dhammānay tay-samutthānānañ ca rūpānay hetupaccayena paccayo ti ādim āha.

Tattha hetupaccayo ti catuvisatiyā paccayesu nikkhittapatipātiyā sabbapathamañ bhājetabbassa paduddhāro. Sesapaccayesu² iminā va nayena pañhamaj bhājetabbapadañ³ uddharitvā⁴ vissajjanaj katan ti veditabbaj. Ayaj pan' ettha sambandho: yo paccayuddese hetupaccayo ti uddittho, so niddesato: hetu hetusampayuttakānay dhammānay tay-samutthānānañ ca rūpānay hetupaccayena paccayo ti evaj veditabbo. Iminā va upāyena sabbapaccayesu bhājetabbassa padassa vissajjamena saddhiñ sambandho vedi-tabbo. Idāni hetū hetusampayuttakānan ti ettha hetusampayuttakānan ti avatvā hetū hetusampayuttakānan ti kasmā vuttan ti? Paccayassa ceva paccayuppannānañ ca vavatthāpanato. Hetusampayuttakānan ti hi vuite hetunā sampayuttakānaj hetupaccayena paccayo ti attho bhaveyya. Evaj sante, asuko nāmadhammo hetupaccayena paccayo ti paccayavavatthānaj na paññāyeyya. Athā pi hetunā sampayuttakānaj hetusampayuttakānan ti atthaj agahetvā⁵ yesaj kesañci sampayuttakānaj hetu hetupaccayena paccayo ti attho bhaveyya. Evaj sante hetunā vippayuttā cakkhuviññāñādayo pi sampayuttakā yeva hetunā sampayuttā kusalādayo pi.

Tattha ayaj hetu asukassa nāma sampayuttakadhammassa paccayo ti paccayuppannavavatthānaj na paññāyeyya. Tasmā paccayañ ceva paccayuppannānañ ca vavatthāpentō hetu hetusampayuttakānan ti āha. Tass' attho

¹ Above, p. 1: Paccayaniddesa. Bm. sañbā. ² Bm. adds pi.

³ S. bhājetabbaj, omitting padañ.

⁴ B. "doubtful" asterisk.

⁵ Bm. aggahetvā.

hetusampayuttakānaŋ kusalādi-dhammānay yo hetu¹ sampayuttako hetu,² so hetu-paccayena paccayo. Tatrā pi paccayo ti avatvā hetupaccayenā ti vacanāŋ hetu no aññathā paccayabhāvapatisedhanatthaj. Ayaj hi hetu hetupaccayenā pi paccayo hoti sahajātādi paccayenā pi. Tatrā 'ssa yvāyaŋ sahajātādi paccayavasena aññathā pi paccayabhāvo, tassa patisedhanatthaj hetupaccayenā ti vuttaŋ.

Evaŋ sante pi taj-sampayuttakānan ti avatvā kasmā hetusampayuttakānan ti vuttan ti ? Niddisitabbassa apākaṭattā. *Taj-sampayuttakānan* ti hi vutte yena te taj³-sampayuttakā nāma honti, ayaj nāma so ti niddisitabbo apākato, tassa apākaṭattā yena sampayuttā, te taj³-sampayuttakā ti vuuccanti, taj sarūpato dassetuj *hetusampayuttakānan* ti vuttaŋ.

Taj-samutṭhānānan ti ettha pana niddisitalbhassa pākaṭattā taj gahaŋaj kataŋj. Ayaj h' ettha attho : te hetu ceva⁴ sampayuttakā ca dhammā samutṭhānā ctesan ti taj-samutṭhānāni. Tesaj taj-samutṭhānānaj, hetuto ceva hetusampayuttadhammehi ca nibbattānan ti attho.

Iminā citta-samutṭhānarūpaŋ gaṇhati. Kij pana taj ciitato aññena pi samutthāti ti ? Āma samutthāti. Sabbe pi hi cittacetasikā ekato va hutvā rūpaŋ samutṭhāpentī. Lokiyadhammadesanāya pana ciitassa adhikabhlāveto tathāvidhaŋ rūpaŋ cittasamutṭhānan ti vuuccati. Ten' ev' āha : *cittacetasikā dhammā cittasamutṭhānānay rūpānay sahajātāpaccayena paccayo* ti.⁵ Yadi evaj idhā pi taj-samutṭhānānan ti avatvā cittasamutṭhānānan ti kasmā na vuttan ti ? Acittasamutṭhānānam pi saṅgāhanato. Pañhavārasmiŋ hi *paṭisandhikkhaṇe* *vipākāryākato* *hetusampayuttakānay dhammānay*⁶ *kaṭattā ca rūpānay hetupaccayena paccayo* ti āgataŋj. Tassa saṅgāhanatthaj idha cittasamutṭhānānan ti avatvā taj-samutṭhānānan ti vuttaŋ. Tass' attho : *cittajarūpaŋ ajanayamānā* pi te hetu hetusampayuttakā dhammānā sahajātādi-paccayavasena sainut-

¹ S. yo yo, omitting hetu.

² Bm. omits hetu.

³ Bm. omits taj.

⁴ Bm. adds hetu-. ⁵ Above, p. 8 (6).

⁶ K. Bm. *khandhānay*. Pt. II., *Kusalattika*, Pañh., § 1.

ṭhānaij etesan ti taŋ-samutṭhānāni; tesan taŋ-samutṭhānānj pavatte cittajānaij patisandhiyañ ca katattā rūpānam pi hetu hetupaccayena paccayo ti. Iminā upāyena aññesu pi taŋ-samutṭhānānan ti āgataṭṭhānesu attho veditabbo.

Kasmā pan' āyaj hetupatisandhiyam eva kaṭattā rūpānaij hetupaccayō hoti, na pavatteti? Patisandhiyan kammajārūpānaij cittapatibaddhavuttitāya. Patisandhiyañ hi kammaja¹-rūpānaij cittapatibaddhā pavatti, cittavasena uppajjanti ceva tiṭṭhanti ca. Tasmiñ hi² khaṇe cittajārūpaj janetuj na sakkoti. Tāni pi vinā cittena uppajjituj vā thātuj vā na sakkonti. Ten' ev' āha: *viññāṇapaccayā nāmarūpaj*.³ Tasmiñ patiṭṭhitē viññāṇe nāmarūpassa avakkanti hoti ti.⁴ Pavattiyaj pana tesaj citte vijjamāne pi kamma-patiṭibaddhā va pavatti, na cittapatibaddhā. Avijjamāne cāpi⁵ citte nirodhaj samāpannānaij uppajjanti yeva.

Kasmā pana patisandhikkhaṇe cittajārūpaj janetuj na sakkoti ti? Kammavegakkhittatāya⁶ ceva appatitthitavatthutāya ca dubbalatā. Taŋ hi tadā kammavegakkhittaj apurejātavatthukattā ca appatitthitavatthukan ti dubbalaj hoti, tasmā papāte patitamatto⁷ puriso kiñci sippaj kātuj viya rūpaj janetuj na sakkoti.

Kammajarūpam eva pan'assa cittasamutṭhānarūpatṭhāne titṭhati. Tañ ca kammajarūpass' eva bijaṭṭhāne titṭhati. Kammañ pan'assa khettasadisaj, kilesā āpasadisā. Tasmā sante pi khette āpe ca patthamuppattiyañ, bijānubhāvena rukkhuppatti viya, patisandhikkhaṇe cittānubhāvena rūpakkāyassa uppatti. Bije pana vigate pi pathavī-āpānubhāvena rukkhasa uparūparipavatti viya, vinā pi⁸ cittena kammato va kaṭattā rūpānaij pavatti hoti ti veditabbā. Vuttam pi c' etaj: *kammaj khettaj, viññāṇaj bijaj, tanhā sneho* ti.⁹

Ayañ ca pan' attho: okāsavaseu' eva gahetabbo. Tayo hi okāsa: nāmokāso, rūpokāso, nāmarūpokāso ti.

¹ Bm. patisandhiyañ hi. S. omits kammaja.

² B. Tasmiñ hi always.

³ D., ii. 56.

⁴ S., ii. 66.

⁵ S. omits ca.

⁶ S. "vegakhiṭṭa". B. *after kamma.

⁷ S. patito.

⁸ Bm. omits pi.

⁹ A., i. 223.

Tattha arūpabhavo nāmokāso nāma. Tatra hi hadaya-vatthummattam pi rūpa-paccayaŋ vinā arūpadhammā va uppajjanti. Asaññabhavo rūpokāso nāma. Tatra hi paṭisandhicittamattam pi arūpapaccayaŋ vinā rūpadhammā va uppajjanti. Pañcavokārabhavo nāmarūpokāso nāma. Tatra hi vatthurūpamattam pi vinā paṭisandhiyāŋ arūpadhammā paṭisandhicittāŋ ca vinā kummiŋjā pi rūpadhammā na uppajjanti; yukanandhā va rūpārūpāŋ uppatti.

Yathā hi sassāmika-sarājake gehe sadvārapālake rājā-nattij vinā paṭhamapaveso¹ natthi, aparabhāge pana vinā pi ānattij purimāṇattī-ānubhāven' eva hoti, evam eva pañcavokāre paṭisandhiyināṇarājassa² sahajātādi-paccayataŋ vinā rūpassa paṭisandhivasesa patliamuppatti nāma natthi, aparabhāge pana vinā pi paṭisandhiyināṇassa sahajātādi-paccayāṇubhāvaj purimānubhāvasesa laddhapavesassa kammato pavatti hoti. Asaññabhavo pana yasmā arūpokāso na hoti, tasmā tatiha vinā va arūpapaccayā³ asaññokāsattā rūpaj pavattanti assāmike suññagehe attano gehe ca purisassa paveso viya. Avūpabhlavo pi yasmā rūpokaso na hoti, tasmā tatiha vinā va rūpapaccayā asaññokāsattā arūpadhammā pavattanti. Pañcavokārabhavo pana rūpārūpokāso ti natth' ettha arūpapaccayāŋ Vinā paṭisandhikkhaṇe rūpānaŋ uppatti ti. Iti ayaj hetu paṭisandhiyām eva katattā rūpānaŋ paccayo hoti, na pavatteti. Nanu ca⁴ hetu sahajātānaŋ hetupaccayena paccayo ti vutte sabbo pi ayam attho gahito hoti? Atha kaśmā hetusampayuttakānay dhammānay tan-samuṭṭhānanān ca rūpānaŋ ti idaj gahitan ti? Pavattiyaj katattā rūpādīnaŋ paccayabhbāvapāibāhanato. Evaŋ hi satiyāni pavattiyā⁵ hetunā saha ekakkhaṇe katattā rūpāni cewa utu-āhāra-samuṭṭhānāni ca jāyanti. Tesam pi hetu hetupaccayo ti āpajjeyya. Na ca so tesaj paccayo, tasmā tesaj paccayabhbāvassa paṭibāhanathham etaj gahitan ti veditabbaj.

Idāni nānappakārabhedato paccayuppannato ti imesaj

¹ Bm. paṭhamapaveso-nāma natthi.

² Sie.

³ S. °paccayāŋ.

⁴ Bm. omits.

⁵ S. pavattiyā.

padānaj vases' ettha viññātabbo vinicchayo. Tesu nānappakārabhedato ti ayañ hi hetu nāma jātito kusalā-kusalavipāka-kiriya-bhedato catubbidho.

Tattha kusalahetu bhūmantara - kāmāvacarādibhedenā catubbidho.

Akusalahetu kāmāvacaro va.

Vipākahetu kāmāvacarādī - bhedenā catubbidho.

Kiriyahetu kāmāvacaro rūpāvacaro arūpāvacaro ti tividho.

Tattha kāmāvacara-kusalahetu nāmato alobhādivasena tividho.

Rūpāvacarādī-kusalahetusu pi es' eva nayo.

Akusalahetu lobhādivasena tividho.

Vipāka-kiriyahetu pana lobhādivasen' eva tayo tayo¹ honti. Tañ tañ citta-sampayogavasena pana tesaj̄ tesaj̄¹ hetūnaj nānappakārabheda yevā ti evaj̄ tāv' ettha nānappakārabhedato viññātabbo vinicchayo.

Paccayuppannato ti iminā paccayena ime dhammā uppajjanti, imesañ pana² dhammānaj ayañ paccayo ti evam pi viññātabbo³ ti atho.

Tattha imasmij tāva hetupaccaye kāmāvacara-kusalahetu kāmabhava-rūpabhavesu attanā sampayuttadhammānaj ceva cittasamuṭṭhāna-rūpānañ ca hetupaccayo hoti;⁴ arūpabhave sampayuttadhammānaj yeva. Rūpāvacara-kusalahetu kāmabhava-rūpabhavesu yeva sampayutta-dhammānaj ceva citta-samuṭṭhānarūpānañ ca hetupaccayo. Arūpāvacara-kusalahetu kāmāvacara-kusalahetusadiso va. Tathā apariyāpanna - kusalahetu; tathā akusalahetu. Kāmāvacara-vipākahetu pana kāmabhavasmiñ yeva⁵ attanā⁵ sampayuttadhammānaj paṭisandhiyaj̄ katattā rūpānañ pavatte cittasamuṭṭhānarūpānañ ca hetupaccayo. Rūpāvacaravipākahetu rūpabhave vuttappakārānañ yeva hetupaccayo. Arūpāvacara⁶-vipākahetu arūpabhave sampayuttakānañ yeva hetupaccayo. Apariyāpanna-vipākahetu

¹ S. omits. ² Bm. nāma. ³ S. evaj̄ vinicchayo viññātabbo.

⁴ S. hetupaccayena paccayo. ⁵ S. attano.

⁶ Bm. arūpa for arūpāvacara.

kāmabhava - rūpabhavesu sampayuttakānaj ceva citta-samutthānarūpānañ ca. Arūpabhave arūpadhammānaj yeva hetupaccayo. Kiriyāhetusu pana tebhūnakesa pi kusalahetusadiso va paccayo ti. Evam ettha paccayuppan-nato pi viññātabbo vinicchayo.

Hetupaccayaniddeso nītihito.

2.

Ārammanāpaccayaniddese rūpāyatanañ ti rūpasankhātuñ āyatanañ. Sesu pi es' eva nayo. Cakkhuviññāna-dhātuyā ti cakkhuviññāpasankhātāya dhātuyā. Sesapade-su pi es' eva nayo. *Tay-sampayuttakānān* ti tāya cakkhu-viññāna-dhātuyā sampayuttakānaj tiññaj khandhānan ti sabbesam pi cakkhu¹-pasādavatthukānaj catunnañ khan-dhānaj rūpāyatanañ ārammanāpaccayena paccayo ti attho. Ito paresu pi es' eva nayo. *Manodhātuyā* ti² sampayutta-dhammāya tividhāya pi manodhātuyā rūpāyatanañdini pañca ārammanāpaccayena paccayo, no ca kho ekakkhañ. *Salbe dhammā* ti etāni ca rūpāyatanañdini pañca avasesā ca sabbe pi ñeyyā dhammā imā cha dhātuyo thāpetvā sesāya sampayuttadhammāya manoviññāna-dhātuyā āram-mānāpaccayena paccayo ti attho. *Yaj yaj dhammāy ārabbhā* ti iminā ye ete etāsaj sattannaj viññāna-dhātūnaj ārammanādhammā vuttā, te tāsaj dhātūnaj ārammanāpaj katvā uppajjanakkhañ yeva ārammanāpaccayao honti ti dipeti. Evañ hontā pi ca na ekato honti. Yaj yaj ārabbha ye ye uppajjanti, tesaj tesaj te te visuj visuj ārammanāpaccayao honti ti pi³ dipeti. *Uppajjanti* ti idaj yathā najjo sandanti, pabbatañ titthanti ti sabbakālasangahavasena [vuccati⁴] evaj vuttan ti veditabbaj. Tena ye pi ārabbha ye⁴ uppajjiñsu, ye pi uppajjissanti, te sabbe ārammanāpaccayen' eva uppajjiñsu ca uppajjissanti cā ti siddhaj hoti. *Cittacetasikadhammā* ti idaj ye ye dhammā ti vuttanaj sarūpato

¹ S. ^oppa.² Above, p. 2 (2).³ B. omits.⁴ S. omits.

nidassanaj.¹ Te te dhanumā ti te te ārammaṇadhammā. Tesaj tesu ti tesaj tesaj citta-cetasikadhammānaj. Ayañ tāv' ettha pālivāṇḍanā.

Idaj pana ārammaṇaj nāma rūpārammaṇaj, saddagandha-rasa-phoṭṭhabba²-dhammārammaṇan ti koṭṭhāsato chabbidhaj hoti.

Tattha ṭhapetvā paññattiij, avasesaj bhūmito kāmāvacaraij . . . pe . . . apariyāpannan ti catubbidhaj hoti.

Tattha kāmāvacaraij kusalākusalavipāka-kiriya-rūpabhedato pañcavidhaj.

Rūpāvacaraij kusalavipāka - kiriyo tividhaj. Tathā arūpāvacaraij.

Apariyāpannaj kusalavipākanibbānavasena tividhaj hoti.

Sabbam eva vā etañ kusalākusalavipāka-kiriya-rūpanibbāna³-paññatti-bhedato sattavidhaj hoti.

Tattha kusalaj bhūmibhedato catubbidhaj hoti. Akusalaj kāmāvacaram eva. Vipākaj catubhūmakaj.⁴ Kiriyañ tibhūmakaj. Rūpaj ekabhūmakaj kāmāvacaram eva. Nibbānam pi ekabhūmakaj apariyāpannam eva. Paññatti bhūmivimuttā⁵ ti evam ettha nānappakārabhedato viññatablo vinicchayo.

Evam bhinne pan' etasmij ārammaṇe kāmāvacara-kusalārammaṇaj kāmāvacarassa kusalassa rūpāvacara-kusalassa akusalassa kāmāvacara-vipākassa kāmāvacara-kiriyyassa rūpāvacara - kiriyyassa cā ti imesaj channaj rāśinaj ārammaṇapaccayo hoti. Rūpāvacara-kusalārammaṇaj tesu chasu rāśisu kāmāvacaravipākavajjānaj paññeannañ rāśinaj ārammaṇapaccayo hoti. Arūpāvacara-kusalārammaṇaj kāmāvacarakusalassa rūpāvacarakusalassa arūpāvacarakusalassa akusalassa arūpāvacaravipākassa kāmāvacarakiriyyassa rūpāvacarakiriyyassa arūpāvacarakiriyyassa cā ti imesaj atthannaj rāśinaj ārammaṇapaccayo hoti. Apariyāpannakusalārammaṇaj kā-

¹ S. dassanaj.

² S. poṭṭhō.

³ S. nibbāna.

⁴ S. bhūmikaj.

⁵ Bm. °vinimuttā.

māvacara-rūpāvacara-to kusalakiriyānam eva ārammaṇa-paccayo hoti. Akusalārammaṇay kāmāvacara-rūpāvacara-kusalassa akusalassa kāmāvacaravipākassa kāmāvacara-rūpāvacara-kiriyassa cā ti imesaj channaj rāsīnaļ ārammaṇapaccayo hoti. Kāmāvacara - vipākārammaṇay kāmāvacara-rūpāvacara-kusalassa akusalassa kāmāvacara-vipākassa kāmāvacara-rūpāvacara-kiriyassa cā ti imesaj channaj rāsīnaļ ārammaṇapaccayo hoti. Rūpāvacara-vipākārammaṇay kāmāvacara-rūpāvacara-kusalassa akusalassa kāmāvacara-rūpāvacara-kiriyassa cā ti imesaj pañcannaj rāsīnaļ ārammaṇapaccayo hoti. Arūpāvacara-vipākārammaṇam pi imesaj yeva pañcannaj rāsīnaļ ārammaṇapaccayo hoti. Apariyāpanna -vipākārammaṇay kāmāvacara-rūpāvacara-kusalakiriyānaļ yeva īrammaṇapaccayo hoti. Kāmāvacarakiriyārammaṇay kāmāvacara-rūpāvacara - kusalassa akusalassa kāmāvacakaravipākassa kāmāvacara - rūpāvacarakiriyassa cā ti imesaj channaj rāsīnaļ ārammaṇapaccayo hoti. Rūpāvacara-kiriyārammaṇay tāsu¹ chasu rāsīsu kāmāvacakaravipākavajjānaļ pañcannaj rāsīnaļ ārammaṇapaccayo hoti. Arūpāvacarakiriyārammaṇay tesaļ pañcannaj arūpāvacarakiriyassa cā ti imesaj channaj rāsīnaļ ārammaṇapaceayo hoti. Catusamutthānaļ rūpakkhandhasankhātaļ rūpāraṇītakāļ kāmāvacara-rūpāvacara-kusalassa akusalassa kāmāvacara-vipākassa kāmāvacara -rūpāvacarakiriyassā ti imesaj channaj rāsīnaļ ārammaṇapaccayo hoti. Nibbānārammaṇay kāmāvacara-rūpāvacara-kusalassa apariyāpannato kusalavipākassa kāmāvacara-rūpāvacarakiriyassa cā ti imesaj channaj rāsīnaļ ārammaṇapaccayo hoti.² Nibbānāpakkāraļ³ pama paññatti-ārammaṇay tebhūmakakusalassa akusalassa rūpāvacarakiriyassa, arūpāvacarakiriyassa⁴ tebhūmakakiriyassa cā ti imesaj navannaj rāsīnaļ ārammaṇapaccayo hoti.

Tattha yaļ yaļ ārammaṇay yesaj yesaj paccayo, te te

¹ Bm. imesu.

² Bm. add Rūpāvacarakusakiriyānaļ keci nicchānti ; taj yuttito upadhāretabja.

³ S. °pakkāra.

⁴ S. omits arūpā?

taj taj paccayuppannā nāma hontī ti evam ettha paccayuppannato pi viññātabbo vinicchayo ti.

Ārammanapaccayayiddeso niṭṭhito.

3.

Adhipatipaccayaniddese¹ chandādhipati ti chandasankhāto adhipati. Chandañ dhuraj katvā, chandañ jetthakaj katvā, cittuppattikāle uppannassa kattukamyatā-chandass' etaj nāmaj.² Sesesu pi es' eva nayo.

Kasmā pana yathā hetupaccayaniddese hetū hetusampa-yuttakānan ti vuttañ, evam idha adhipati adhipatisampa-yuttakānan ti avatvā, chandādhipati chandasampayuttakānan ti ādinā nayena desanā katā ti? Ekakkhaṇe abhāvato. Purimanayasmij hi dve tayo hetū ekakkhaṇe pi hetupaccayo honti, mūlatṭhena upakārabhāvassa avijahamato. Adhipati pana jetthakaṭṭhena upakārako, na ca ekakkhaṇe bahu jetthakā nāma honti; tasmā ekato uppannānam pi nesay ekakkhaṇe adhipatipaccayabhāvo natthi. Tassa adhipatipaccayabhāvassa ekakkhaṇe abhāvato idha evaj desanā katā ti.

Evañ sahajātādhipatiñ dassetvā idāni ārammaṇādhipatiñ dassetuñ yay yay dhammāñ garuñ katvā ti ādi āraddhañ. Tattha yay yay dhammāñ ti yay yay ārammaṇādhammāñ. Garuñ katvā ti garukāra-cittikāra-vasena vā assāda³-vasena vā garuñ⁴ bhārikaj⁵ laddhabbañ avijahitabbañ anavaññataj katvā; tē te dhammā ti tē te garukātabbadhammā. Tesaj tesan ti tesaj tesaj garukārakadhammāñaj. Adhipatipaccayenā ti ārammaṇādhipaccayena paccayo hotī ti ayañ tav' ettha pālivanṇanā.

Ayañ pana adhipati nāma sahajātārammaṇavasena duvidho.

Tattha sahajāto chandādivasena catubbidho.

Tesu ekeko kāmāvacarādivasena bhūmito catubbidho.

¹ Above, p. 2 (8).

² Cf. Asl., 212, 370.

³ S. assādana?

⁴ S. garu.

⁵ Bin, bhāriyaj.

Tattha kāmāvacaro kusalakusala-kiriyavasena tiñidho.
Akusalaj patvā pan' ettha¹ vimajysādhipati na labbhati.
Rūpārūpāvacaro kusalakiriyavasena duvidho.

Apariyāpanno kusalavipākavasena duvidho [va].² Ārammañādhipati pana jātibhedato kusala - akusala - vipāka-kiriyā-rūpa-nibbāna³-vasena chabbidho ti evam ettha nānappakārabhedato⁴ viññātabbo vinichchayo.

Evañ bhinne pan' ettha sahajātādbipatimhi tāva kāmāvacarākusalakiriyasamkhāto adhipati duhetuka-tihetu-kesu cittuppādesu chandādīnañ aññataraj jetthakaj katvā uppattikāle attanā sampayuttadhammānañ ceva citta-samutthānarūpassa ca adhipatipaccayo hoti. Rūpāvacara-kusalakiriyasankhāte pi es' eva nayo. Ayañ pana ekanten' eva labbhati. Na hi te dhammā sahajātādbipatij vinā uppajjanti. Arūpāvacarākusalakiriyasankhāto pana pañcavokāre rūpāvacara-adhipati sadiso va. Catuvoñkāre pana sampayuttadhammānañ yeva adhipatipaccayo hoti. Tathā tatthuppanno sabbo pi kāmāvacarādhipati. Apariyāpanno kusalato pi vipākato pi pañcavokāre ekanten' eva sampayuttadhammānañ ca citta-samutthānarūpānañ ca adhipatipaccayo hoti, catuvokāre arūpadhammānañ yeva. Akusalo kāmabhāve micchattaniyatacittesu dve patighacittesu ca⁵ ekanten' eva sampayuttānañ ca cittasamutthānarūpānañ ca adhipatipaccayo hoti.⁶ Aniyato kāmabhāvarūpabhesu attano adhipatikāle tesaj yeva. Arūpabhave arūpadhammānañ yeva adhipatipaccayo hoti. Ayañ tāva sahajātādbipatimhi nayo.

Ārammañādhipatimhi pana kāmāvacarākusalā ārammañādhipati kāmāvacarākusalassa lobhasahagatā kusalassā ti imesañ dvinnaj rāsīnañ ārammañādhipatipaccayo hoti. Rūpāvacarārūpāvacare pi kusulārammañādhipatimhi es' eva nayo.

Apariyāpannakusalō pana ārammañādhipati kāmāvacarāto nānasampayuttakusalassa ceva nānasampayuttakiriyassa ca ārammañādhipatipaccayo hoti.

¹ B. has asterisk.

² Bm. omits.

³ Bm. nibbānānañ.

⁴ Bm. "ppakārato.

⁵ S. omits last three words.

⁶ S. omits.

Akusalō pana ārammaṇādhipati nāma lobhasahagatā-cittuppādo vuccati. So lobhasahagatākusalass' eva ārammaṇādhipatipaccayo hoti.

Kāmāvacaro pana vipākārammaṇādhipati lobhasahagatā-kusalass' eva ārammaṇādhipati paccayo hoti. Tathā rūpāvacarārūpāvacara-vipākārammaṇādhipati.¹

Lokuttaro pana vipākārammaṇādhipati kāmāvacarato nānasampayuttakusalakiriyānai yeva ārammaṇādhipati-paccayo hoti.

Kāmāvacarādibhedato pana tividho pi kiriyārammaṇādhipati lobhasahagatākusalass' eva ārammaṇādhipatipaccayo hoti.

Catusamutthānikarūpasankhāto rūpakkhandho ārammaṇādhipati lobhasahagatākusalass' eva ārammaṇādhipatipaccayo hoti.

Nibbānai kāmāvacarato nānasampayuttakusalassa nānasampayuttakiriyassa lokuttarakusalassa lokuttaravipākassa cā ti² imesaj catunmaj rāśinaj ārammaṇādhipatipaccayo hoti ti evam ettha paccayuppannato pi viññātabbo vinicchayo ti.

Adhipatipaccayaniddeso niṭṭhito.

4.

Anantarapaṭṭayaniddese manodhātuyā ti vipākamanodhātuyā. Manorūpādhātuyā ti santiraṇakiccaya ahetukavipākamanovīñānadadhātuyā. Tato paraŋ pana voṭṭhappana³-javana-tadārammaṇa-bhavanga-kicca manovīñānadadhātuyo vattabbā siyuj, tā avuttā pi iminā nayena veditabbā ti nayaj dassetvā desanā sankhittā.

Purimā purimā kusalā dhammā ti⁴ adike ca chaṭṭhanaye tā sangahitā ti pi idha na vuttā ti veditabbā.

Tattha purimā purimā ti chasu dvāresu pi anantarātitā kusalajavanadhammā daṭṭhabbā. Pacchimānaj pacchimānan ti anantaraj uppajjamānānaj yeva. Kusalānan ti sadin-

¹ S. ends sentence at prūpāvacaro.

³ Bm. voṭṭhabba. So again below.

² S. ³vipākassāti.

⁴ Above, p. 3 (4).

sakusalānaŋ. *Aryākatānan* ti idaŋ pana kusalānantaraŋ tadārammaŋa-bhavanga-phalasamīpattivasesena vuttaŋ. Akusalamūlakē *aryākatānan* ti tadārammaŋa-bhavanga-sankhātūnaŋ yeva. *Avyākatamūlakē aryākatānan* ti āvijjana-javavasena vā bhavangavasena vā pavattānaŋ kiriyavipākāvyākatānaŋ, kiriya manodhātuto paṭṭhāya pana yāva votthappanakicca manoviññāpadbhātu tāva pavattesu vithicittesu pi ayaŋ nayo labbhat' eva. *Kusalānan* ti pañcendvāre votthappanānantarānaŋ pathamajavaŋkusalānaŋ. *Aku-*¹ *salānan* ti pade pi es' eva nayo. *Yesay yesan* ti idaŋ sabbesam pi anantara paccayadhammānaŋ sankhepalakkhaŋti ti ayaŋ tāv' ettha pāli vanuṇā.

Ayaŋ pana anantara paccayo nāma, ṭhāpetvā nibbānaŋ, catubhūmako arūpādhāmarāsi yevā ti veditabbo. So jātivasena kusalākusalavipākakiriya to cintudhā bhijjati.

Tattha kusalo kāmāvacarāvīdibhedito catubhidho hoti. Akusalo kāmāvacaro va. Vipāko catubhūmako. Kiriyanantara paccayo pana tebhūmako ti evam ettha nānappakārabhedato viññātabbo vimicchayo.

Evay bhinne pan' ettha kāmāvacarākusalato anantara paccayo attanā sadisass' eva kāmāvacarākusalassa anantara paccayo hoti. Nāṇasampayutti kāmāvacarākusalassa rūpāvacarākusalassa arūpāvacarākusalassa lokuttaravipākassā ti imesaŋ tiññāŋ² rāsīnaŋ anantara paccayo hoti. Kāmāvacarākusalō ca³ kāmāvacarāvipākassā rūpāvacara⁴ arūpāvacarāvipākassā nāṇasampayutto lokuttaravipākassā pi ti imesaŋ catunnāŋ rāsīnaŋ anantara paccayo hoti. Rūpāvacarākusalō rūpāvacarākusalassa nāṇasampayutti kāmāvacarāvipākassā rūpāvacarāvipākassā ti imesaŋ tiññāŋ rāsīnaŋ anantara paccayo hoti. Arūpāvacarākusalō tesajj dvinnāŋ vipākānaŋ attano kusalassa vipākassā ca ti avise sena catunnāŋ rāsīnaŋ anantara paccayo hoti; visesena pan' ettha nevasaññā-nāsaññāyatana kusalō anāgāmiphala sankhātassā lokuttaravipākassā pi anantara paccayo hoti. Lokuttaravipākass' eva anantara paccayo.

¹ S. akusalamūlānan ti:

² S. tiññāŋ always.

³ S. omits.

⁴ Bm. "vacarārūpū".

hoti. Akusalō avisesena akusalassa ceva kusalākusalavipākassa ca ; visesena pan' ettha sukhmajjhattavedanā sampayutto akusalō rūpāvacara-arūpāvacaravipākassā pī ti imesaj catunnaij rāsinaij anantarapaccayo hoti. Kāmāvacara-vipāko kāmāvacaravipākassa nāṇasampayutto vā nāṇavipayutto vā vipāko kāmāvacarakiriyāvajjanassa, nāṇasampayutto vipāko pan' ettha patisandhivasena uppajjamānassa rūpāvacarārūpāvacaravipākassā pī ti imesaj catunnaij rāsinaij anantarapaccayo hoti. Rūpāvacaravipāko sahetukāmāvacaravipākassa rūpāvacarārūpāvacara-vipākassa kāmāvacarakiriyāvajjanassā ti imesaj catunnaij rāsinaij anantarapaccayo hoti. Arūpāvacaravipāko ti hetukakāmāvacaravipākassa arūpāvacaravipākassa kāmāvacarakiriyāvajjanassā ti tīṇaj rāsinaij anantarapaccayo hoti. Lokuttaravipāko tihetukakāmāvacaravipākassa rūpāvacarārūpāvacaralokuttaravipākassā ti catunnaij rāsinaij anantarapaccayo hoti. Kāmāvacarakiriyāj kāmāvācarakusalassa¹ akusalassa entubhūmakavipākassa tebhūmakakiriyassā ti navannaj rāsinaij anantarapaccayo hoti. Rūpāvacarakiriyāj² tihetukakāmāvacaravipākassa rūpāvacaravipākassā rūpāvacarakiriyassā ti tīṇaj rāsinaij anantarapaccayo hoti. Arūpāvacarakiriyāj² tihetukakāmāvacaravipākassa rūpāvacarārūpāvacara-lokuttaravipākassa arūpāvacarakiriyassā ti pañcannaj rāsinaij anantarapaccayo hoti. Eyam ettha paccayuppannato pi viññātabbō vinicchayo ti.

Anantarapaccayaniddeso niṭṭhito.

5.

Samanantarapaccayaniddeso iminā samānagatiko va. Ime pana dve paccaya mahāvitthārī, tasmiā sabbacittuppattivasesa tesaj upaparikkhitvā vitthāro gahetabbo.

Samanantarapaccayaniddeso niṭṭhito.

¹ Bm. kusalākusalassa.

² S. Biriya.

6.

Sahajātapaccayaniddese aññamāññan ti añño aññassa. Iminā va etesaj dhammānāj ekakkhaṇe paccayabhbāvāñ ceva paccayuppannabhāvāñ ca dīpeti. *Okkantikkhaṇe* ti pañcavokāre¹ pañsandhikkhaṇe; tasmij hi khane nāmarūpaŋ okkantaj viya, pakkhandantaj viya, paralokato imaj lokaj ḁgantvā pavisaṇtaj viya uppajjati; tasmā so khaṇo okkantikkhaṇo ti vuccati. Ettha ca rūpan ti hadaya-vatthumattam eva adhippetaj. Tay hi nāmassa nāmañ ca tassa aññamaññaj sahajātapaccayatthaj pharanti. *Cittacetasikā* ti pavattiyaj cattāro khandhā. Sahajātapaccayenā ti ettha cittasamutthānarūpā citta-cetasikānaj paccayatthaj na pharanti; tasmā aññamaññan ti na vuttaij. Tathā upādārūpābhūtānaj; rūpino dhammā arūpiṇay dhammānan ti hadaya-vatthu catunnañ khandhānay. *Kiñci*² kāle ti kiñci kāle. *Sahajātapaccayenā* ti pañsandhiñ sandhāya vuttaij. *Na sahajātapaccayenā* ti pavattij sandhāya vuttaij.

Ayañ pana: cattāro khandhā arūpino aññamāññaj sahajātapaccayena paccayo ti evaj chahi koṭṭhāsehi thito. Tattha tayo koṭṭhāsā aññamāññavasena vuttā, tayo na aññamāññavasena. Tattha pañhamakotthāse arūpum eva paccaye ca paccuppannaj ca. Dutiye rūpam eva. Tatiye nāmarūpaj. Catutthe paccayo arūpaj, paccayuppannaj rūpaj. Pañcāme paccayo pi paccayuppannaj pi rūpam eva. Chatthē paccayo rūpaj, paccayuppannaj arūpam ti ayañ tāv' ettha pāliyavāṇanā.

Ayañ pana sahajātapaccayō jātivasena: kusalo, akusalo, vipāko, kiriyaŋ,³ rūpan ti pañcadhā bhijjati. Tattha kusalō bhūmito catubbidho hoti. Akusalo ekavidho. Vipāko catubbidho. Kiriyasankhāto tividho. Rūpaj ekavidhaj kāmāvacaram evā ti. Evaj tāv' ettha nānappakārabhiedato viññātabbo vinicchayo.

Evañ bhinne pan' ettha catubhūnakam pi kusalaj pañcavokārabhave atthā sampayuttadhammānaj⁴ ca suli-

¹ Em. pañcavokārabhave.

² S. kiñci.

³ S. kiriya.

⁴ Em. "nañ ceva, omitting what follows till citta-samutthāna".

jātāpacceyō hoti. Yañ pan' ettha rūpaj na samutthāpeti cittasamuṭṭhānarūpassa ca sahajātāpacceyō hoti. Tathā akusalaj. Yañ pan' ettha arūpe uppajjati, tañ arūpadhammānañ yeva sahajātāpacceyō hoti. Kāmavacara-rūpāvacaravipākaj cittasamuṭṭhānarūpassa ceva sampayuttadhammānañ ca sahajātāpacceyō hoti. Yañ pan' ettha rūpaj na samutthāpeti, tañ sampayuttadhammānañ yeva. Yañ patisandhiyaj uppajjati, tañ kaṭattā rūpānañ cā pi¹ sahajātāpacceyō hoti. Arūpāvacaravipākaj sampayutta-dhammānañ yeva. Lokuttaravipākaj pañcavokāre sampayuttadhammānañ ceva cittasamuṭṭhānarūpānañ ca. Catuvokāre arūpānañ yeva. Kāmāvacara-arūpāvacarakiryā pañcavokāre sampayuttānañ² ceva cittasamuṭṭhānarūpānañ ca sahajātāpacceyō hoti, catuvokāre, arūpānañ yeva.³ Rūpāvacara - kiryāsampayuttadhammānañ ceva citta-samuṭṭhānarūpānañ ca ekantena sahajātāpacceyō hoti. Catusamutthānikassa rūpassa kammasamuṭṭhānarūpe ekaj mahābhūtañ tīṇaj, tīri ekassa, dve⁴-tīṇaj mahābhūtānañ, mahābhūtā upādā-rūpassa sahajātāpacceyena paccayo. Kāmāvacara - rūpāvacara - paṭisandhiikkhaṇe vatthurūpaj vipāka - khandhānañ⁵ sahajātāpacceyena paccayo. Utucittāhārasamuṭṭhānesu pana mahābhūtāni aññamaññāñ ceva upādā-rūpassa ca sahajātāpacceyena paccayo ti. Evam ettha paccayuppannato pi viññātabbo vinicchayo ti.

Sahajātāpacceyaniddeso niññhito.

7.

Aññamaññapaccayaniddese sahajātāpacceyaniddesassa purimānañ tīṇaj koṭṭhāsānañ vasena pāli-āgatā. Tassā tattha vuttasadisā va⁶ vanñpanā tī puna na gahitā. Ayañ pi ca aññamaññapaccayo jātivasena kusalo, akusalo, vipāko, kiriyañ,⁷ rūpan tī pañcadhā blinno.

¹ S. cāti.

² S. substitutes sampayuttakānañ.

³ Em. -kkhandhāñ.

² Em. °yuttakānañ.

⁴ Em. dvinnaj.

⁵ S. omits.

⁶ S. kiriyañ.

Tattha kusalo bhūmito catubbidho. Subbaj purijmasa-disam evā ti evam ettha nānappakārabhedato viññātabbo vinicchayo.

Evaŋ bhinne pan' ettha sabbam pi catubhūmakaj kusalaj attanā sampayuttadhammānaj aññamaññapaccayena paccayo. Tathā akusalaj. Vipāke pana kāmāvacararūpāvacara-vipākaj paṭisandhiyaj vatthurūpassa pavatte sampayuttadhammānaj yeva;¹ arūpāvacaralokuttaravipākaj sampayuttadhammānaj yeva aññamaññapaccayena paccayo. Sabbam pi kiriyaŋ sampayuttadhammānaj yeva aññamaññapaccayena paccayo. Catusamutthānika - rūpassa kamimasamutthāne ekaŋ mahābhūtaŋ tīṇyaj, tīṇi ekassu, dve dvinnaj mahābhūtaŋ aññamaññapaccayena paccayo hoti. Kāmāvacararūpāvacara-paṭisandhiyaj vatthurūpaj vipākakkhandhānaj aññamaññapaccayena paccayo. Utu-cittāhāra-samutthānesu mahābhūtaŋ evn mahābhūtaŋ aññamaññapaccayena paccayo ti. Evam ettha paccayuppannato pi viññātabbo vinicchayo ti.

Aññamaññapaccayaniddeso niñthito.

8.

Nissaya paccayaniddese sahajātāpaccayaniddessassa purimānaj pañcannaŋ kottiḥasānaj vasena sahajātanissayaŋ² dassetvā puna chatthena kottiḥasena purejātanissayaŋ dassetuŋ cakkhayatanaj cakkhuviññāpulhatuyā ti³ ādi āraddhaŋ.

Tattha yaj rūpaj nissayaŋ ti vatthurūpaj sandhāya, vuttaŋ. Tay hi nissaya tividhā manodhātu, thapetvā arūpāvipākaj, dvāsattatividhā manoviññāpudhātū ti imāni pañcasattati cittāni vattantī ti ayaŋ tāv' ettha pāli-vanpanā. Ayam pi nissaya paccayo jātivasena kusalādi-bhedato pañcadhā va bhijjati.

Tattha kusalo bhūmito catubbidho va, akusalo ekavidho

¹ S. omits.

² S. nissayaŋ.

³ Above, p. 4 (8).

vipāko catubbidho, kiriya-sankhāto tividho, rūpaj ēkaviddham evā ti. Evam ettha nānappakārabhedato viññātabbo vinichayo.

Evaŋ bhinne pan' ettha catubhūmakam pi kusalaj pañcavokāre sampayuttakhandhānañ ceva cittasamutthānarūpassa ca nissayapaccayena paccayo hoti. Tathā akusalaj. Yaj pan' ettha āruppe¹ uppajjati, taŋ arūpadhammānaŋ yeva nissayapaccayo hoti. Kāmāvacara-rūpāvacaratthānavipākaŋ pavatte sampayuttadhammānañ ceva cittasamutthānarūpassa ca, patisandhiyaj katattā rūpassā pi nissayapaccayena paccayo hoti. Arūpāvacaravipākaŋ sampayuttakhandhānaŋ yeva hoti. Lokuttaravipākaŋ pañcavokāre sampayuttakānañ ceva cittasamutthānarūpassa ca nissayapaccayena paccayo hoti, catuvokāre arūpass' eva nissayapaccayo hoti. Kāmāvacara-rūpāvacarakiriyā pañcavokāre sampayuttakānañ ceva cittasamutthānarūpassa ca nissayapaccayo hoti, catuvokāre arūpānaŋ yeva. Rūpāvacarakiriyaj² sampayuttakānañ ceva cittasamutthānarūpassa ca ekantena nissayapaccayo hoti. Catusamutthānikarūpassa ca kamimasamutthānarūpe ekaŋ mahābhūtaŋ tiṇpaj, tiṇi ekassa, dve dvinnaj mahābhūtānaŋ, mahābhūtā upādā-rūpānaŋ, vatthurūpaj pañcavokārabhave catubhūmakusalassa akusalassa, thapetvā āruppavipākañ¹ ceva dve pañcavīññānaŋ ca sesa³-tebhūmakavipākassa tebhūmakiriyassā ti imesaj dhammarāsīnaŋ⁴ nissayapaccayo hoti. Cakkhāyatānādīni pañca-sampayuttakānaŋ cakkhuvīññānādīnaŋ nissayapaccayena paccayo hoti. Utucittāhārasamutthānesu pana mahābhūtāni mahābhūtānañ ceva upādā-rūpassa ca nissayapaccayena paccayo hoti. Evam ettha paccayuppanno pi viññātabbo vinichayo ti.

Nissaya paccayaniddeso niṭṭhito.

9.

Upanissayapaccayaniddese purimā purimā ti anantarūpanissaye samanantarātītā labbhanti. Ārammaṇūpanissaya-

¹ Cf. above, p. 37, arūpe. ² S. kiriyā.

³ S. sesaj.

⁴ Bm. dhammānan for dhammarāsīnaŋ

pakatūpanissayesu nānāvīthivasena purimatarā. Te tayo pī rāsiyo,¹ kusalavasena kusalapade labbhanti. Kusalena pana akusale samanantarātī na labbhanti. Ten' eva vuttaj: *akusalānay dhammānay kesañci upanissayapaccayena pacayo ti.* Idaj hi: *kusalo dhammo akusalassa dhammassa upanissayapaccayena pacayo.*

Ārūpamaññupanissayo pakatūpanissayo. Arammaññupanissayo dānay datrā silay samādīgūtā iposatthakanmay katrā taŋ garuŋ katrā assādeti abhinandati. Tay garuŋ katrā rāgo uppajjati dīṭhi uppajjati. Pubbe sneññāni garuŋ katrā assādeti abhinandati. Tay garuŋ katrā rāgo uppajjati dīṭhi uppajjati. Jhānā vuññahitā jhānāŋ garuŋ katrā assādeti abhinandati. Tay garuŋ katrā rāgo uppajjati dīṭhi uppajjati. Pakatūpanissayo saddhaŋ upanissāya mānay jappeti dīṭhiŋ gañhāti. Silay, sutay, cāyay, paññay upanissāya mānay jappeti dīṭhiŋ gañhāti. Saddhā, silay, sutay, cāgo, paññā rāgassa dosassa mohassa mānassu dīṭhiyā patthanāya upanissayapaccayena pacayo ti² imaj nayaj sandhāya vutthaj.

Kusalena avyākate tayo pi labbhanti. Tathā akusalena akusale. Akusalena pana kusale samanantarātī na labbhanti. Tena vuttaj: *kusalānay dhammānay kesañci upanissayapaccayena pacayo ti.* Idam pi hi: *akusalo dhammo kusalassa dhammassa upanissayapaccayena pacayo.* Pakatūpanissayo rāgap upanissāya dānay deti, silay samādīyati, iposatthakanmay karoti, jhānay uppādeti, ripassanay uppādeti, maggan uppādeti, abhiññay uppādeti, samāpattiŋ uppādeti, dosay, mohay, mānay, dīṭhiy, patthanay, upanissāya dānay deti . . . pe . . . samāpattiŋ uppādeti. Rāgo, doso, moho, māno, dīṭhi, patthanā saddhāya silassa sutassa cāyassa paññāya upanissayapaccayena pacayo. Pāṇay hantrā tassa paññātthāya dānay dett ti² ādinā nayena Paññavāre āgataj pakatūpanissayam eva sandhāya vutthaj.

Akusalaj pana kusalassa ārammaññupanissayo na hoti. Kasmā? Tay garuŋ katvā tassa appavattunato ti.

Yathā anantarūpanissayo, evaj ārammaññupanissayo p' ettha na labbhātī ti yedhitabbo.

¹ S. rāsi. Bm. rāsayo*.

² Pt. II., Kusalatika, Paññavāra, § 9.

Akusalena avyākatapade ārammaṇūpanissayo na labbhati. Na hi avyākata dhammā akusalaj garuj karouti. Yasmin pana anantaratā labbhati, tasmi ettha kesañci ti na vuttaij. Avyākatenā pana avyākate, kusale, akusale ti tīsu nayesu tayo pi upanissaya labbhant' eva.

Puggalo pi *senāsanam* pī ti idaj pada¹-dvayañ pakatūpanissayavasena vuttaij. Idaj hi dvayañ kusalākusalapavattiyā balavapaccayo hoti. Paccayabhāvo e' assa pan' ettha pariyyavasena veditabbo.² Ayañ tāv' ettha pāli-vāṇīpanā.

Ayañ pana upanissayapaccayo nāma saddhiñ ekaccāya paññattiyyā sabbe pi catubhūmakadhammā. Vibhāgato pana ārammaṇūpanissayādivasena tividho hoti. Tattha ārammaṇūpanissayo ārammaṇādhipatinā ninnānākarano ti hetthāvuttanayen' eva nānappakārabhedato gahetabbo. Anantarūpanissayo anantarapaccayena ninnānākarano. So pi hetthā vuttanayen' eva nānappakārabhedato gahetabbo.³ Paccayuppannato pi nesaj tattha vuttanayen' eva vinicchayo veditabbo.

Pakatūpanissayo pana jātivasena kusalākusalavipākakiriya-rūpabhedato pañcavidho hoti. Kusalādīnaij pana bhūmibhedato anekavidho ti. Evañ tāv' ettha nānappakārabhedato viññātabbo vinicchayo.

Evañ bhinne pan' ettha tebhūmakakusalo catubhūmakkassā⁴ pi kusalassa akusalassa vipākakiriyassā ti catunnaij rāsinaij pakatūpanissayo hoti. Lokuttaro akusalass' eva na hoti. Ambākajā acariyena lokuttaradhammo nibbattito ti iminā panā nayena aññesaj akusalassā pi hoti. Yassa vā uppajjissati, tassā pi anuttaresu vimokhesu pi 'hañ upaṭṭhāpayato iminā nayena hoti yeva. Akusalo sabbesam pi catubhūmakānaij khandhānaij pakatūpanissayo hoti. Tathā tebhūmako vipāko. Lokuttaravipāke hetthimāni tīni phalāni akusalass' eva na honti. Upārīṭhimānī⁵ kusalassā pi. Purimanayena pana aññesaj vā yassa vā uppajjissati, tassa santāne sabbo pi lokuttaravipāko sabbesaj

¹ Bm. omits.

² Bm. adds ti.

³ Bm. veditabbo.

⁴ S. bhūmikkassā.

⁵ S. uparimānī.

kusalādīnaij arūpakkhandhānaij pakatūpanissayo hoti. Kiri-yasankhāto pi pakatūpanissayo catubhūmakānaij kusalādikhandhānaij hoti yeva. Tathā rūpasankhāto. Sayaij pana rūpaj imasmiij Paṭṭhāna-mahāpakaraṇe āgatana-yena upanissaya paccayaŋ na² labbhati.³ Suttantikapariyā-yena pana labbhati ti⁴ vattuŋ vatthati. Evam ettha paccayuppannato pi viññātabbo vinicchayo ti.

Upanissaya paccaya niddeso niṭṭhito.

10.

Purejātāpaccayaniddese purejātāpaccayena pacayo ti ettha purejātaŋ nāma yassa pacayo hoti, tato purimataraij jātiŋ jātikkhaṇaij atikkamitvā ṛhitikkhaṇaij pat-tay. Cakkhūyatanaŋ ti ādi-vatthu purejātavasena vuttaŋ. Rūpāyatanaŋ ti ādi ārammaṇapurejātavasena. Kiñcikale⁵ purejātāpaccayenā ti pavattiŋ sandhāny vuttaŋ. Kiñcikale na purejātāpaccayenā ti patisandhiŋ sandhāya vuttaŋ. Evaj sabbathā pi pañcadvāre vatthārunimana vasena manodvāre vatthuvasen' ev' ayaŋ pāli-āgata.

Pañchavāre pana ārammaṇapurejātaŋ sekhā rā puthej-janā rā cakkhuij aniccato dukkhatu anuttato vippassanti ti āgatattā manodvāre pi ārammaṇapurejātaŋ labbhbat' eva. Idha pana sāvasesavasena desanā katā ti ayaŋ tāv ettha pāliyananā.

Ayaŋ pana purejātāpaccayo suddharūpāñ eva hoti. Tañ ca kho uppādakkhaṇaij atikkamitvā ṛhitippattay atthārasavīdhay rūparūpam eva. Taŋ sabbam pi vatthu purejātaŋ ārammaṇapurejātan ti dvidhā ṛhitay.

Tattha cakkhūyatanaŋ . . . pe . . . kāyāyatanaŋ vatthu-rūpan ti iday vatthu purejātaŋ nāma. Sesaj imāya pāliyā āgatañ ca anāgatañ ca vanṇo, saddo, gandho, raso, catasso dhātuyo, tīṇi indriyāni, kabalinkāro āhāro ti dvādasa-

¹ Bm. akusalā.

² Bm. has asterisk.

³ Bm. labhati.

⁴ Bm. labhati ti.

⁵ S. kanci?

vidhañ rūpañ ārammanapurejātapaccayo¹ ti. Evam ettha nānappakārabhedato viññātabbo vinicchayo.

Evañ bhinne pan' ettha cakkhāyatanañ dvinnai cakkhu-viññānañ purejātapaccayena paccayo. Tathā itarāni cattāri sotaviññāṇādīnai. Vatthurūpañ pana, ṭhapetvā pañcaviviññāṇāni, cattāro ca āruppavipāke, sesānañ sabbesam pi catubhūmakānañ kusalākusalavyākatañnañ cittacetasiñānañ purejātapaccayo hoti. Rūpādīni pana pañcadvārārammañāni² dve pañcaviviññāṇānañ ceva manodhātūnañ ca ekanten' eva purejātapaccayo honti. Atthārasavidham pi pan' etaj rūparūpañ kāmāvacarakuśalassa, rūpāvacarato abhiññā kuśalassa, akusalassa, tadārammañabhbhāvino kāmāvacaravipākassa, kāmāvacarakuśiyassa, rūpāvacarato abhiññā kiriyassā ti imesaj channai rāśinai purejātapaccayo hoti ti. Evam ettha paccuppannato pi viññātabbo vinicchayo ti.

Purejātapaccayaniddeso niṭṭhito.

11.

Pacchājātapaccayaniddese pacchājāta ti³ yassa kāyassa paccayo honti, tasmiñ uppajjivā ṭhite jātā. Purejātassā ti tesaj uppādato pathamataraj jātassa jātikkhañay atikka-mitvā ṭhitippattassa. Imassa kāyassā ti imassa catusam-utthānika - tisamutthānikabhūta - upādā - rūpasankhātassa kāyassa. Ettha ca tisamutthānikakāyo ti āhāra-samutthā-nassa abhbavato brahmāpārisajjādīnañ kāyo veditabbo. Ayam ettha pāli-vajrūpanā.

Ayaj pana pacchājātapaccayo nāma sankhepato, ṭhapetvā āruppavipāke, avasesā catubhūmakā arūpakkhandhā. So jātivasena kusalākusalavipākakiriyabhedena catudhā bhij-jati ti. Evam ettha nānappakārabhedato viññātabbo vinicchayo.

Evañ bhinne pan' ettha pañcavokārabhave uppānñi catubhūmakakusalañ ca akusalañ ca uppādakkhañay atik-kamitvā ṭhitippattassa catusamutthānika-tisamutthānika-

¹ S. purejātañ nāmā ti.

² Bm. omits dvārā.

³ Above, p. 5 (11).

rūpakāyassa pacchājātāpaccayo hoti. Vipāke pi, उपेत्वा पातिसंधिविपाकान्, वासेसो कामावाचाररूपावाचारविपाको तस्य^१ एव एकान्तेना पच्छाजातापच्चायो hoti. Lokuttaro pi पाणिवोकारे उपानविपाकास्य^१ एव पच्छाजातापच्चायो hoti. Tebhūmakaकिरिया pi पाणिवोकारे उपानी वा वृत्तपाकारास्या कायास्या पच्छाजातापच्चायो hoti ti. Evam ettha paccayउपानन्तो pi विनानाब्बो विचेचयो ti.

Pacchājātāpaccayaniddeso nittihito.

12.

Āsevanapaccayaniddese purimā purimā ti sabbanayesu samanantarā ti tāva daṭṭhabbā. Kasmā pan' ettha anantara पाच्चाये विया पुरिमा पुरिमा कुसला धम्मापच्चिमानाय पच्चिमानाय अर्याकाटानाय धम्मानान ति अदिना नयेना भिन्नजातिकेहि सद्धीय निद्देसो नाकातो ti? Attano gatiy gāhāpetuय असम्मतिहाताया. Bhinnajātikā hi भिन्नजातिकानाय अरुपाधम्मानाय आसेवानगुणेना पगुणा-बलावलहावय साधयामानान अत्तानो कुसलादिभवासंखाताय गतिय gāhāpetuय नासक्कोंति; तस्मात् तेहि सद्धीय निद्देसाय अकात्वा ये ये सायवासानासंखातेना आसेवानेना पगुणाताराबलावातारभावा-विशिष्टाय अत्तानो कुसलादिभवासंखामाय गतिय gāhāpetuय सक्कोंति, तेसाय तेहि समानजातिकेहि एव सद्धीय निद्देसो नाकातो ti वेदिताब्बो.

Atha विपाकाव्याकाटाय कास्मान् नागहितान ति? आसेवानाभवेना. Vipākāय hi कम्मावासेना विपाकभवावप्पत्ताय कम्मापरिनामिताय हुत्वा वत्ताति, निरुसालाय दुब्बलान ति आसेवानगुणेना अत्तानो सभ्बावय gāhāpet्वा परिभावेत्वा नेवा अन्नाय विपाकाय उपपादेताय सक्कोंति, नापुरिमाय विपाकानुभवाय गहेत्वा उपपाजितुं ति. Kamma^२-वेगाक्खिताय पाना पतिताय विया हुत्वा उपपाजिताय ति सब्बथाय pi विपाके आसेवानाय नाथ्वा ti आसेवानाभवेना विपाकाय नागहिताय. Kusalākusalakiriyāनान्ताराय उपपाजिताय आसेवानगुणाय नागहिताय ति कुसलादयो pi आसेवानपच्चायो नाहोति. Api ca नानां-

^१ Bm. *विपाको तस्य^१ एवा.

^२ Bm. has asterisk.

jātikattā p'ete na honti yeva. Bhūmito pana ārammaṇato vā nānājātikattaj nāma natthi; tasmā kāmāvacarakusalā-kiriyā¹ mahaggatakusalakiriyāpam pi sankhārarammaṇañ ca anulomakusalaj nibbānārammaṇassa gotrabhu-kusalassa āsevanapaccayo hoti yevā ti ayañ tāv' ettha pālivannanā.

Ayan pana āsevanapaccayo jātito tāva kusalo, akusalo, kiriyāvyākato ti tīdhā thito.

Tattha kusalo bhūmito kāmāvacaro, rūpāvacaro, arūpāvacaro ti tividho hoti. Akusalo kāmāvacaro va. Kiriyāvyākato kāmāvacaro rūpāvacaro arūpāvacaro ti tividho va. Lokuttaro āsevanapaccayo nāma natthi ti. Evam ettha nānappakārabhedato viññātabbo vinicchayo.

Evaj bhinne pan' ettha kāmāvacarakusalaj attano anantarassa kāmāvacarakusalass' eva. Yaij pan' ettha nāṇa-sampayuttaj tañ attanā sadisavedanassa rūpāvacarakusalassa arūpāvacarakusalassa lokuttarakusalassā ti imesaj rāsīnañ¹ āsevanapaccayo hoti. Rūpāvacarakusalaj pana rūpāvacarakusalass' eva; arūpāvacarakusalaj arūpāvacarakusalass' eva; akusalaj pana akusalass' eva āsevanapaccayo hoti. Kiriyato pana kāmāvacara-kiriyasankhāto tāva kāmāvacara-kiriyass' eva. Yo pan' ettha nāṇa-sampayutto, so attanā sadisavedanassa rūpāvacarakiriyassa arūpāvacarakiriyassā ti imesaj rāsīnañ¹ āsevanapaccayo hoti. Rūpāvacarakiriyasankhāto pana rūpāvacarakiriyass' eva arūpāvacarakiriyasankhāto arūpāvacarakiriyass' eva āsevanapaccayo hoti. Vipāko pana ekadhammassā pi ekadhammo pi vā koci vipākassa āsevanapaccayo natthi ti. Evam ettha paccayuppannato pi viññātabbo vinicchayo ti.

Āsevanapaccayaniddeso nitīhito.

13.

Kammapaccayaniddese kammar ti cetanākammañ ceva. Katattā ca rūpānan ti kammassa katattā uppannarūpānañ. Kammapaccayenā ti anekānam pi kāppakotīnañ matthake

¹ S. omits.

attano phalaŋ uppādetuj samatthena nānākkhaṇīka-kammapaccayenā ti attho.

Kusalākusalaŋ hi kammaŋ attano pavattikkhaṇe phalaŋ na deti. Yadi dadeyya, yaj manusso devalokūpagačusala-kammaŋ karoti; tass' ānubhāvena tasmiŋ yeva khaṇe devo bhaveyya. Yasmiŋ pana khaṇe taŋ kataŋ, tato aññasmiŋ khaṇe avijjamānam pi kevalaŋ katattā yeva diṭṭh' eva dhamme uppajjetvā¹ apare vā pariyāye avasesapaccaya-samāyoge sati phalaŋ uppādeti, niruddhā pi purimasippādi-kiriyā viya kālantare paccimasisippādi-kiriyāya; tasmiŋ nānākkhaṇīka kammapaccayo ti vuccati.

Cetanā sampayuttakānay dhammānan ti yā kāci cetanā attanā sampayuttakānay dhammānanay. Taŋ-samutthānānan ti iminā paṭisandhikkhaṇe katattā rūpam pi gaṇhāti.² Kammaŋpaccayena ti idaŋ sahajātacetanāŋ sandhāya vuttaŋ. Kusalādisn hi yā kāci sahajātacetanā sesadhammānanay cittappayogasankhātena kiriyabhlāvena upakārikā³ hoti; tasmiŋ sahajātakammaŋpaccayo ti vinccati. Tāv' ayaŋ ettha pālivannanā.

Ayaŋ pana kammaŋpaccayo attihato catubhūmīka⁴-cetanā-mattam eva. So jātibhedato kusalo, akusalo, vipāko, kiriyā ti catudhā bhijjati. Tattha kusalo bhūmito kāmāvacarādīvasena catudhā bhijjati. Akusalo ekadhā vā. Vipāko catudhā. Kiriyā tidhā vā ti. Evam ettha nānap-pakārabhedato viññātabbo vinicchayo.

Evaŋ bhinne pān' etthia sahajātā kāmāvacarākusala-cetanā pañcavokāre attanā sampayuttadhammānaŋ ceva cittasamuṭṭhānarūpassa ca catuvokāre sampayuttakhan-dhānay yeva sahajātā-kamma-paccayena⁵ paccayo hoti. Uppajjitvā niruddhā pana attano vipūkānay⁶ katattā ca rūpānay nānākkhaṇīkakammaŋpaccayena paccayo hoti. Sā ca kho pañcavokāre yeva, na aññattha. Sahajātā rūpāvacarākusala-cetanā attanā sampayuttadhammānan ceva cittasamuṭṭhānarūpānay ca ekante⁷ eva sahajātakammaŋpaccayena paccayo. Uppajjitvā niruddhā pana

¹ Bm. upapajjetvā. ² Bm. gaṇhāti. ³ S. upakāri.

⁴ S. bhūmīka. ⁵ Bm. omits. ⁶ Bm. inscrits khandhānay.

attano vipākānañ ceva kaṭattā rūpānañ ca nānākkhaṇikakammapaccayena paccayo.¹ Arūpāvacarā pana lokuttarā ca sahajātā kusalacetanā pañcavokāre attanā sampayuttadhammānañ ceva cittasamuṭṭhānarūpānañ ca, catuvokāre sampayuttakhandhānañ yeva sahajātakammapaccayena paccayo. Uppajjitvā niruddhā pan' esā duvidhā pi attano attano vipākakkhandhānañ yeva nānākkhaṇikakammapaccayena paccayo. Sahajātā akusalacetanā pañcavokāre attanā sampayuttakhandhānañ ceva cittasamuṭṭhānarūpānañ ca catuvokāre arūpakkhandhānañ yeva sahajātakammapaccayena paccayo. Uppajjitvā niruddhā pana vipākakkhandhānañ ceva kaṭattā rūpānañ ca nānākkhaṇikakammapaccayena paccayo. Kāmāvacararūpāvacarato vipākacetanā attanā sampayuttadhammānañ pavatte cittasamuṭṭhānarūpānañ paṭisandhiyañ kaṭattā rūpānañ ca sahajātakammapaccayena paccayo. Arūpāvacaravipākacetanā attanā sampayuttadhammānañ yeva sahajātakammapaccayena paccayo. Lokuttaravipākacetanā pañcavokāre attanā sampayuttadhammānañ ceva cittasamuṭṭhānarūpānañ ca, catuvokāre arūpass² eva sahajātakammapaccayena paccayo. Tebhūmikā kiriyacetanā pañcavokāre sampayuttadhammānañ ceva cittasamuṭṭhānarūpānañ ca sahajātakammapaccayena paccayo. Yā pan' ettha āruppe uppajjati, sā³ arūpadhammānañ yeva sahajātakammapaccayena paccayo ti. Evam ettha paccayuppannato viññātabbo vinicchayo ti.

Kammapaccayaniddeso niṭṭhito.

14.

Vipākapaccayaniddese ripākā cattāro khandhā ti yasmā kammasamuṭṭhānā pi rūpā vipākā na honti, tasmā ripākāti vattā cattāro khandhā ti vuttañ. Evam ayañ pāli arūpadhammānañ yeva vipākapaccayavasena āgatā.

Pañhavāre pana ripākāvākato eko khandho tiṇñay⁴

¹ S. omits this sentence.

³ Bm. has asterisk.

² S. arūpāvacarass.

⁴ S. tiṇpannay.

khanḍhānay cittasamutthānañ ca rūpānay vipākapaccayena paccayo; patisandhikkhaṇe vīpākāryākato eko khandho tiṇṇay¹ khandhānay kaṭattā ca rūpānay vīpākapaccayena paccayo ti āgatattā cittasamutthāna-kammasamutthānānay rūpānam pi vīpākapaccayo labbhati. Idha pana sāva-sesavasena desanā katū ti ayañ tū' ettha pālivāṇḍanā.

Ayañ pana vīpākapaccayeo vīpākabhbhāvēna jātito ekavidho. Bhūmibhedato kāmāvacarādivasena catudhā bhijjati ti evam ettha nānappakārabhedato viññātabbo vinicchayo.

Evañ bhinne pan' ettha kāmāvacararūpāvacaravipñiko attanā sampayuttadhammānay² pavatte cittasamutthānarūpānay patisandhiyay kaṭattā rūpānañ ca vīpākapaccayeo hoti. Arūpāvacaravipñiko sampayuttadhammānay yeva lokuttaravipñiko pañcavokāre sampayuttadhammānāñ ceva cittasamutthānarūpānay ca catuvokāre sampayuttakhandhānay³ yeva vīpākapaccayeo hoti ti. Evam etthu paccayuppannato pi viññātabbo vinicchayo ti.

Vīpākapaccayaniddeso niṭṭhito.

15.

Āhārapaccayaniddese kabalīnkāro āhāro ti catusantali-samutthāne rūpe ojā āhāro nāma. Yo pana yasmā kabaliy⁴ karitvā ajjhoharito va āhārakiccaiy karoti, na vahitthito; taśmā āhāro ti avatvā kabalīnkāro āhāro ti vuttañ. Kabaliy⁴ karitvā ajjhoharitabbay vatthu kattā vā kabalīnkāroti nāmam etay⁵ tassa. Arūpino āhārā ti phassacetanā viññāṇāhārā. Tay-samutthānānāti idhā pi kammasamutthānāni gahitān' eva. Vuttañ h' etay Pañhavāre: patisandhikkhaṇe vīpākāryākata āhārā sampayuttakānay khandhānay kaṭattā ca rūpānay āhārapaccayena paccayo ti. Ayañ tāv' ettha pālivāṇḍanā.

Ayañ pana āhārapaccayeo sankhepato kabalīnkāro āhāro, phasso, cetanā, viññāṇan ti cattāro dhammā honti.⁶ Tattha, thapetvā kabalīnkārāhārāy, sesā tayo arūpāhārā jātivasena

¹ S. tiṇṇanay.

⁴ Bm. kabalag.

² S. khandhānay.

⁵ S. ev' etay.

³ S. dhammānay.

⁶ S. ii, 11.

kusalākusalā - vipāka - kiriya bhedato catudhā bhijjanti. Puna bhūmibhedenā kusalo catudhā, akusalo ekadhā, vipāko catudhā, kiriya ti dhā ti evaj anekadhā bhijjanti. Kabalinkārāhāro pana jātito avyākato, bhūmito kāmāvacaro vā ti. Evam ettha nānappakārabbhedato viññātabbo vinicchayo.

Evaj bhinne pan' ettha catubhūmakā¹ pi tayo kusalā āhārā pañcavokāre attanā sampayuttadhammānañ ceva cittasamutthānarūpassa ca āhārapaccayena pacayo. Thapetvā pana rūpāvacarañ, avasesā āruppe sampayuttadhammānañ yeva āhārapaccayena pacayo. Akusalāhāresu pi es' eva nayo. Catubhūmaka - vipākāhārā pana sabbattha sampayuttakānay² āhārapaccayō honti. Kāmāvacara-rūpāvacaravipākā pan' ettha pañcavokāre uppajjamānā pavatte cittasamutthānarūpassa paṭisandhiyai kaṭattā rūpassā pi āhārapaccayō honti. Lokuttarā³ cittasamutthānarūpass' eva. Āruppe uppannā rūpassa pacayo na honti. Tebhūmaka pi tayo kiriya hārā pañcavokāre sampayuttadhammānañ ceva cittasamutthānarūpassa ca. Kāmāvacarā rūpāvacarā pana āruppe sampayuttadhammānañ yeva āhārapaccayena pacayo. Catusantati-samutthāno kabalinkārāhāro kiñcapi imassa kāyassā ti avisesato vutto, visesato pan' āyam ettha āhārasamutthānarūpassa janako ceva anupālako ca hutvā āhārapaccayena pacayo hoti. Sesa-tisantati-samutthānassa anupālako va hutvā āhārapaccayena pacayo hoti ti. Evam ettha pacayuppannato pi viññātabbo vinicchayo ti.

Ahārapaccayaniddeso nittihito.

16.

Indriyapaccayaniddese cakkhundriyan ti cakkhusankhātañ indriyan. Indriyapaccayenā ti sayan purejāto hutvā arūpadhammānañ uppādato patthāya yāva bhāngā indriyapaccayena pacayo hoti. Sotindriyādisu pi es' eva nayo.

¹ S. bhūmikā.

² Sic both Bm. S.

³ S. lokuttara-

Arūpino indriyā ti ettha arūpa-jīvitindriyam pi sangahitaij. Taṭṭ-samuṭṭhānānan ti ettha heṭṭhāvuttanayen' eva kaṭṭā rūpam pi sangahitaij.. Vuttaj h' etay Pañhavāre: paṭisandhiikkhaṭe ripākāryākata indriyā sampayuttakānay khandhānay kaṭṭā ca rūpānay indriyapaccayena paccayo ti. Evay tāv' ettha pāliwanāna veditabbā.

Ayaj pana indriyapaccayo itthindriya-purisindriyavajjānay samavisatiyā indriyānay vasena thito. Itthindriya-purisindriyāni hi kiñcapi itthilinga-purisalingādīnay bijabhūtāni, kalalādikāle pana vijjamānesu pi [taŋ¹] tesu itthilinga-purisalingādīnay² abbhāvātāni³ neva tesaj, na aññesaŋ indriyapaccayataŋ pharanti. Indriyapaccayo hi attano vijjamāne khaŋe⁴ avinibbatta⁵ dhammānay indriyapaccayataŋ apharanto nūma natthi, tasmā tāni indriyapaccayo na honti. Yesaj pan' etāni bijabhūtāni, tesaj tāni suttantikapariyāyena paktūpanissayabbhāvaj bha-janti. Iti indriyapaccayo samavisati⁶ indriyānay vaseña thito ti veditabbo.

So jātito kusalukusalāvipākakiriyarūpavasena pañcadhā bhijjati. Tathā kusalo bhūmivasena catudhā. Akusalo kāmāvacaro va. Vipāko catudhā. Kiriyāsankhlāto tidhā. Rūpañ kāmāvacaram evā ti evaj anekadhā bhijjati ti. Evaj tāv' ettha nānappakārabhedato viññātabbo viniechayo.

Evañ bhinne pan' ettha catubhūmako pi kusalindriyapaccayo pañcavokāre sampayuttadhammānañ ceva cittasamutthānarūpassa ca [indriyapaccayena paccayo hoti?]. Tathā akusalo. Thapetvā paina rūpāvacarakusalai, avaseso kusalākusalo āruppe sampayuttadhammānañ yeva indriyapaccayena paccayo. Catubhūmako pi vipākindriyapaccayo ekauten' eva sampayuttakānap' indriyapaccayena paccayo. Kāmāvacara-rūpāvacarā pan' ettha pañcavokāre uppajjauato pavatte cittasamutthānarūpassa paṭisandhiyai kaṭṭā rūpassā pi indriyapaccayena paccayo honti. Lo-

1. S. omits,

³ Bm, abhāvābhāvātēni.

⁶ Bin, ayinibbt

⁷ Bm. omits this clause.

² S. ^olingfuan).

⁴ Bim. ^omānakkhano.

⁵ Bin. "vlsatix.

kuttarā' citta-samutthānarupass' eva. Āruppe uppannā lokuttaravipākā indriyā rūpassa paccayo na honti. Tebhūmākā [pi¹] kiriyindriyā pañcavokāre sampayuttadhammānañ ceva cittasainutthānarūpassa ca. Kāmāvacarā rūpāvacarā pana āruppe sampayuttadhammānañ yeva indriyapaccayataj pharanti. Cakkhundriyādivasena chabbidhe rūpindriye cakkhundriyāl kusalākusalavipākato sampayuttadhammānañ dvinnaj cakkhuviññāṇānañ, sotindriyādīni tathāvidhānañ yeva sotaviññāṇāpādīnañ, rūpajivitindriyāl attanā sahajātarūpānañ thitikkhaṇe indriyapaccayena paccayo. Sahajātāpaccayatā pana tassa natthī ti. Evam ettha paccayuppannato pi viññātabbo vinicchayo ti.

Indriyapaccayaniddeso niññhito.

17.

Jhānapaccayaniddese jhānangāñi ti² dve pañcaviññāṇavajjesu sesacittesu uppannāni vitakkavicārapitīsomanassadomanassupekkhācittekaggatāsankhātāni satta angāni. Pañcannañ pana viññāṇakāyānañ abhinipātamattattā tesu vijjamānāni pi upēkkhāsukhadukkhāni upanijjhānākārassa abhāvato jhānangāñi ti na uddhātāni. Tattha pacchinnattā pana sesāhetukesu pi jhānangaj nā uddhatām eva.

Tuy-samutthānānan ti idhā pi katattā rūpaj sangahitan ti veditabbaj. Vuttañ h' etañ Pañhavāre: pātisandhik-khaṇe vipākāvyañkatāni jhānangāni sampayuttakānañ khan-dhānañ katattā ca rūpānañ jhānapaccayena paccayo ti. Ayañ tā' ettha pāliyanñānā.

Ayañ pana jhānapaccayo saittannaj jhānangānañ vasena thito pi jātibhedato pi kusalākusalavipākakiriyavasena catudhā bhijjati. Puna bhūmivasena catudhā ekadhā catudhā tidhā ti dvādasadhā bhijjati ti. Evam ettha nānappakārabhedato viññātabbo vinicchayo.

¹ Bm. omits.² Above, p. 6.

Evaj bhinne pan' ettha catubhūmakam pi kusalajjhānangaj pāñcavokāre sampayuttadhammānañ ceva cittasamutṭhānarūpassa ca. Thapetvā rūpāvacaraj, avasesaj āruppe sampayuttadhammānañ yeva jhānapaccayena pacceyo. Akusale pi es' eva nayo. Kāmāvacara-rūpāvacaravipākaj pavatte sampayuttadhammānañ ceva cittasamutṭhānarūpassa ca, patisandhiyaj sampayuttadhammānañ ceva kaṭattā rūpassa ca, āruppavipākaj sampayuttadhammānañ yeva; yañ ca āruppe lokuttaravipākaj uppajjati, tañ ca, pāñcavokāre pana taj cittasamutṭhānarūpassa pi jhānapaccayena pacceyo hoti. Tebhūmakam pi kiryajjhānangaj pāñcavokāre sampayuttadhammānañ ceva cittasamutṭhānarūpassa ca, yañ pan' ettha āruppe uppajjati, taj sampayuttadhammānañ yeva jhānapaccayena pacceyo ti. Evam ettha pacceyuppannato pi viññātabbo vinicchayo.

Jhānapaccayaniddeso niṭṭhito.

18.

Maggapaccayaniddese maggāngāni ti ahetukacittuppādavajjesu sesacittesu uppannāni paññā vitakko samāñvācā-kammant'-ājivā viriyañ sati samādhī, micchāditṭhi micchāvācā-kammant'-ājivā ti imāni dvadasangāni. Maggassa pana hetu-pacchimakattā ahetukacittesu maggāngāni na uddhatāni. *Taj-samutṭhanan* ti idhā pi kaṭattā rūpaj sangahitam eva. Vuttaj h' etaj Pañhavāre : *patisandhikkhaue* *vipākavyākatāni* *maggāngāni* *sampayuttakānañ* *khanulhānañ* kaṭattā ca rūpānañ maggapaccayena pacceyo ti. Ayañ tāv' ettha pālivāṇṇānā.

Ayañ pana maggapaccayo dvādasanñnañ maggāngānañ vasena ṭhito pi jātibhēdato kusalādivasena catudhā. Kusalādīnañ ca kāmāvacarādi-bhūmibhēdato dvādasavidhaj¹ bhijjati ti. Evam ettha nānappakārabhēdato viññātabbo vinicchayo.

Evaj bhinne pan' ettha catubhūmakam pi kusala-

¹ Bm. dvādasadhā.

maggagngaj pañcavokāre sampayuttadhammānañ ceva citta-samutthānarūpassa ca thapetvā rūpāvacarañ avasesaj āruppe sampayuttadhammānañ yeva maggapaccayena paccayo ti¹ sabbañ jhānapaccaye viya vitthāretabban ti. Evam ettha paccayuppanato pi viññātabbo vinicchayo ti.

Maggapaccayaniddeso nitthito.

19.

Sampayuttapaccayaniddese pāli uttānatthā² eva. Ayaj pana sampayuttapaccayo nāma sankhepato sabbe pi arūpino khandhā. Pabhedato pan' essa jātito kusalādīnāñ bhūmito ca kāmāvacarādīnāñ vasena anekadhā bhijjati ti. Evam ettha nānappakārabhedato viññātabbo vinicchayo.

Evaj bhinne pan' ettha catubhūmakesu³ pi kusalakkhan-dhesu eko khandho tiṇqaj khandhānañ, tayo ekassa, dve dvinnan ti evaj sabbe pi aññamaññaj sampayuttapaccayena paccayo. Akusalavipāka-kiriya-khandhesu pi es' eva nayo ti. Evam ettha paccayuppanato pi viññātabbo vinicchayo ti.

Sampayuttapaccayaniddeso nitthito.

20.

Vippayuttapaccayaniddese rūpino dhammā arūpīnan ti idan tāva hadayavatthuno ceva cakkhundriyādīnāñ ca vasena veditabbaj. Rūpadhammesu hi ete yeva cha koṭṭhāsā arūpakkhandhānañ vippayuttapaccayena paccayo⁴ honti. Rūpāyatanañdayo pana ārammanadhammā kiñcāpi vippayuttadhammā, vippayuttapaccayañ pana na honti. Kijkārañā? Sampayogasankāya abhāvato. Arūpino hi khandhā cakkhādīnāñ vatthūnañ abbhantarato nikkhantā⁵ viya uppajjanti. Tattha āsankā hoti: kim nu kho, ete etehi

¹ S. omits.

² S. °nattham eva.

³ S. bhūmikesu.

⁴ S. vippayuttapaccayo.

⁵ Bm. nikhamantū

sampayuttā, udāhu vippayuttā ti? Ārammaṇadhammā pana vatthunissayena uppajjamānānay ārammaṇamattā hontī ti natthi tesu sampayegāsankā; iti sampayogāsan-kāya abhāvato na te vippayuttapaccayā. Hadayavatthu-ādisu yeva¹ pan' āyaj vippayuttapaccayatā veditabbā. Vuttam pi c' etaj Pañhavāre: *vatthu*² kusalānay khandhānay vippayuttapaccayena paccayo; *vatthu*² akusalānay khan-dhānay vippayuttapaccayena paccayo; eakkhāyatānay eakkhu-viññāṇassa vippayuttapaccayena paccayo; sota-, ghāna-,³ jīvhā-, kāyāyatānay kāyariññāpassa vippayuttapaccayena paccayo; *vatthu* *vipākāvākatānay* kiriyāvākatānay khan-dhānay vippayuttapaccayena paccayo ti.

Arūpino dhammā rūpiṇan ti idaj pana catunnāj khan-dhānay vasena veditabbaj. Arūpadhammesu hi cattāro khandhā va sahajāta-purejātānay rūpadhammānay vippayuttapaccayena paccayo honti. Nibbānānay pana, arūpam pi samānay, rūpassa vippayuttapaccayao na hoti. Catūhi sampayogo, catūhi vippayogo ti hi vuttaj. Iti catunnāj arūpakkhandhānay yeva vippayuttapaccayatā veditabbā. Vuttam pi c' etaj Pañhavāre; *sahajātā kusulā khandhā citta muñthānānay rūpānay vippayuttapaccayena paccayo; pac-chājātā kusulā khandhā purejātassa imassa kāyassa vippayuttapaccayena paccayo; pañicandhikkhaṇe vipākāvākatā khandhā kaṭattā rūpānay vippayuttapaccayena paccayo; khandhā vatthussa vippayuttapaccayena⁴ paccayo* ti. Evaj tāv' ettha pāliwanñanā veditabbā.

Ayaj pana vippayuttapaccayo nāma sankhepato pañca-vokārabhave vattamānā rūpārūpadhammā. Tesu rūpañ vatthuno eakkhādinañ ca vasena chadhā bhinnaj, arūpaj pañcavokārabhave uppakkusulākusala - *vipākakiriya-* sena catudhā bhinnaj. Tassa⁵ bhūmito kāmāvacarā-divasena catudhā ekadhā ti dhā ti ekādusadhā bhedo hoti. Āruppavipākaj hi vippayuttapaccayao na hotī ti. Evam ettha nānappakārabhedato viññātabbo vinicchayo.

Evaj bhinne pair' ettha pañcavokārabhave uppannaj

¹ Bm. eva.

² S. vatthu.

³ S. ghāna.

⁴ Bm. has only vatthussati evaj . . .

⁵ S. Tattha.

catubhūmakam pi kusalaj akusalaj ca attanā-samuṭṭhā-pita - cittasamuṭṭhāna - rūpassa sahajāta - vippayuttapaccayena paccayo hoti.¹ Uppādakkhaṇaj pana atikkamitvā thitikkhaṇaj pattassa purejātassa catusamuṭṭhānika-tisamuṭṭhānikarūpakāyassa pacchājāta vippayuttapaccayena paccayo hoti.² Ettha catusamuṭṭhānikakāyo ti āhārasamuṭṭhānassa abhāvato Brahmārisajjādīnaj kāyo veditabbo. Kāmāvacara-rūpāvacaravipākaj pana pavatte cittasamuṭṭhānassa paṭisandhiyaŋ kaṭattā³ rūpassa ca sahajāta-vippayuttapaccayena paccayo hoti. Lokuttaravipākaj cittasamuṭṭhāna - rūpass' eva. Tividham pi pan' etaj purejātassa catusamuṭṭhānika-tisamuṭṭhānika kāyassa pacchājāta - vippayuttapaccayena paccayo. Tebhūmakam pi kiriyaŋ cittasamuṭṭhānassa sahajāta - vippayuttapaccayena paccayo. Purejātassa catusamuṭṭhānika-tisamuṭṭhānika kāyassa pacchājāta - vippayuttapaccayena paccayo. Chadhā thitesu pana rūpesu vatthurūpaŋ paṭisandhikhaṇe kāmāvacara-rūpāvacaravipākānaj sahajāta - vippayuttapaccayena paccayo. Pavatte uppajjamānānaj catubhūmaka-kusalānaj akusalānaj dve pañca viññāṇavajjānaj tebhūmaka-vipākānaj tebhūmakakiriyānaj ca purejāta - vippayuttapaccayena paccayo. Cakkhayatanādīni cakkhuviññāṇādīnaj purejātavippayuttapaccayena paccayo ti. Evam ettha paccayuppannato pi viññātabbo vinicchayo ti.

Vippayuttapaccaya-niddeso niṭṭhito.

21.

Atthipaccayaniddese cattāro khandhā ti ādīhi sahajāta-vasena atthipaccayo niddiṭṭho. Cakkhayatanan ti ādīhi purejātavasena. Yaj rūpaj nissaya ti ettha sahajāta-purejātavasena atthipaccayo niddiṭṭho. Evam ayaŋ pāli sahajāta-purejātānaj yeva atthipaccayānaj vasena āgatā.

Pañhavāre pana : sahajātaj, purejātaj, pacchajātaj, āhā-

¹ Bm. ti only.

² Bm. ti only, followed by an asterisk.

³ S. omits. Bm. has asterisk.

ray indriyan ti imesaj vasena āgatattā pacchājāta-āhārin-driyavasenā pi atthipaccayo labbhati.

Idha pana sāvasesavasena¹ desanā katā ti ayaj tāv' ettha pālivannajā.

Ayaj pana atthipaccayo nāma duvidho: aññamaññato, na aññamaññato² ca. Tattha aññamaññaj tividhaj: arūpaj arūpena, rūpaj rūpena, rūpārūpaj rūpārūpena. *Cattāro khandhā arūpino* ti ettha hi sabbacittuppatti-vasena arūpaj arūpena vuttaij. *Cattāro mahābhūtā* ti ettha sabbasantati-vasena rūpaj rupena, okkantikkhave nama rūpan ti ettha paṭisandhikhandhānañ ceva vatthuno ca vasena rūpārūpaj rūpārūpena vuttaij. Na aññamaññam pi tividhaj: arūpaj rūpassa, rūpaj rūpassa, rūpaj arūpassa. *Citta-cetasikā dhammā* ti ettha li pañcavokāravasena arūpaj rūpassa vuttaij. *Mahābhūtā upāla-rūpāna* ti ettha sabbasantativasona rūpaj rūpassa, cakkhāyatanañ cakkhuvivijññāpadhātuyā ti ñdisu vatthārammanavasena rūpaj arūpassa atthipaccayo ti vuttaij. Api c' esa atthipaccayo nāma sankhepato kharattayapattaj³ nāmañ ceva rūpāñ ca vattamānā pañcakkhandhā ti pi vattuñ vatthati. So jātibhedito kusalakusalavipāka-kiriyarūpavasena pañcadhā bhijjati. Tattha kusalo sahajāta-pacchājātavasena duvidho hoti. Tathā akusalo vipāka-kiriyasankhāto ca. Tesu kusalo kāmāvacarādibhedañ catudhā bhijjati. Akusalo kāmāvacaro va. Vipāko catubhūmako. Kiriyasankhāto tibhūmako. Rūpasaukhāto atthipaccayo kāmāvacaro va. So pana sahajāta-purejātavasena duvidho. Tattha pañca vatthūni ārammañāni ca purejātāñ eva. Hadayavatthu sahajātaj vā hoti purejātaj vā. Pañchavāre pana āgato shāro indriyañ ca sahajātādibhedañ na labbhati ti.⁴ Evam ettha nānappakārabhedato viññātabbo vinicchayao.

Evaj bhinne pan' ettha catubhūmakakusalo pi sahajāto atthipaccayo pañcavokāre eko khandho tiññaj khandhānuñ ti ñdinā nayena aññamaññaj khandhānañ ceva citta-

¹ S. sāvasesena.

² S. aññato, na aññato.

³ Bñ. "pattaj.

⁴ Bñ. labhatiti.

samutthānarūpassa ca. Thapetvā pana rūpāvacarakusalaj
avaseso āruppe sampayutta-khandhānañ yeva sahajāta-
kusalo atthipaccayena paccayo hoti. Catubhūmako pan'
esa pañcavokāre catusamutthānika-tisamutthānika-kāyassa
pacchājāto kusalo atthi¹ paccayo hoti. Akusale pi es'
eva nayo. So pi hi pañcavokāre sampayutta-khaudhānañ
ceva cittasamutthānarūpassa ca catuvokāre sampayutta-
khandhānañ yeva sahajāta kusalo atthipaccayena paccayo.
Pañcavokāre catusamutthānika - tisamutthānikakāyassa
pacchājātā kusalo atthipaccayena paccayo. Vipākato
pana kāmāvacararūpāvacaro atthipaccayo niyamen' eva
paṭisandhikkhaṇe khandhānañ ceva kaṭattā rūpassa ca
sahajāta-atthipaccayena paccayo. Pavatte pana sampa-
yuttakhandhānañ ceva cittasamutthānarupassa ca saha-
jāta-atthipaccayena paccayo. Thitippattassa catusam-
utthānika - tisamutthānikakāyassa pacchājāta - atthipacca-
yena paccayo. Arūpāvacaravipāko pana āruppe uppanna-
lokuttaravipāko ca attanā sampayuttakhandhānañ yeva
sahajāta-atthipaccayena paccayo. Pañcavokāre lokuttara-
vipāko sampayuttakhandhānañ ceva cittasamutthāna-
rūpassa ca sahajāta-atthipaccayena paccayo. Catusam-
utthānika - tisamutthānikakāyassa pacchājāta - atthipacca-
yena paccayo. Kiriyato rūpāvacaro atthipaccayo sampa-
yutta-khandhānañ ceva citta-samutthānarūpassa ca sahajā-
ta-atthipaccayena paccayo. Catusamutthānika-tisamutthā-
nikakāyassa pacchājāta-atthipaccayena paccayo. Kāmā-
vacara²-rūpāvacaro pana āruppe sampayuttakhandhānañ
ceva pañcavokāre cittasamutthānarūpassa pi sahajāta-
atthipaccayena paccayo. Catusamutthānika-tisamutthā-
nikakāyassa pacchājāta-atthipaccayena paccayo. Rūpasan-
khāto pana atthipaccayo sahajāto, purejāto, ābhāro, indriyan
ti catubbidho. Tāttha sahajātarūpa - atthipaccayo catu-
samutthānavasena catudhā titthati.³ Tattha kammasa-
mūtthāno eka⁴ mahābhūtaj tīṇai mahābhūtānai,
tīṇi ekassa, dve dvinnai, mahābhūtā upādā-rūpānan ti

¹ Bm. adds paccayena.² Bm. °vacarā.³ Bm. titto.⁴ S. omits, but inserts sahajāta-rūpa-atthipaccayao.

evaŋ sahajāta-atthipaccayena paccayo hoti. Patisandhik-khaṇe vatthurūpaŋ¹ kāmāvacara-rūpāvacaravipākkhan-dhānaŋ sahajāta-atthipaccayena paccayo hoti. Tesay pi tisamūṭhānikarūpaŋ ekay mahābhūtaŋ tīṇay mahā-bhūtānaŋ, tīpi ekassa, dve dvinnay, mahābhūtānaŋ, upā-dā-rūpānaŋ ti evaŋ sahajāta-atthipaccayena paccayo hoti. Purejāta-atthipaccayo pana vatthupurejāta-ñārammaṇa-purejātavasena duvidho hoti. So duvidho pi hetṭhā pure-jātапaccaye vuttanayen' eva yojetvā gahetabbo. Āhāra-atthipaccayo pi hetṭhā kabalinikārāhārapaccaye yojitanayen' eva yojetabbo.

Idha pan' esa attano aniruddhakkhaṇe paccayabhāvena atthipaccayo ti vutto. Rūpa-jivitindriyam pi hetṭhā indriye rūpa-jivitindriyayojanāyaŋ vuttanayen' eva gahetabbay.²

Idha pana tam pi attano aniruddhakkhaṇe yeva paccaya-bhāvena atthipaccayo ti vuttan ti evam ettha paccayup-pannato pi viññātabbo vinicchayo ti.

Atthipaccayaniddeso nittihito.

22.

Natthipaccayaniddese samanantaranirodhō³ ti aññenū cituppādena anantarikā hutvā samanantaray niruddhō.³ Paccuppannānaŋ⁴ ti paccayuppannānaŋ. Iminā natthi-paccayassa okāsadānaṭṭhena natthipaccayabhāvaŋ sādheti. Purimesu hi nirodhavasena pacchimānaŋ pacchimānaŋ⁵ pavattanokāsaŋ adentesu tesay [adentesu⁶] paccayup-pannabhāvo⁷ na siyā ti. Ayam ettha pālivāṇḍanā.

Sesay sabbaj anantarapaccaye vuttanayen' eva veditab-拜. Paccayalakkhaṇam eva h' ettha nānaŋ. Paccayānaŋ pana paccayuppannānaŋ ca nānākaraṇaŋ natthi. Kevalay pana tattha cakkhuviññāṇadhātu tej-sampayutakā ca dhammā manodhātuyā ti ādinā nayena paccayā ca pac-ayuppannā ca sarūpato dassitā.

¹ S. rūpānaŋ.

² Bm. yojetabbay.

³ Bm. niruddhā. *Above*, p. 7.

⁴ Bm. paṭuppannānaŋ.

⁵ Bm. omits.

⁶ Bm. omits.

⁷ Bm. paṭuppannā.

Idha pāna samanantara-niruddhā citta-cetasikā dhammā paccayuppannānaj¹ citta-cetasikānaj dhammānan ti sabbe pi te nirodhuppādavasena sāmaññato dassitā ti.

Natthipaccayaniddeso nītīhito.

23.

Vigatapaccayaniddese samanantaravigatā ti samanantaram eva vigatā. Iminā vigatapaccayayassa vigacchamānabhāven² eva paccayabhāvaj dasseti ti natthipaccayayassa ca imassa ca vyāñjanamatte yeva nānattaj, na atthe ti.

Vigatapaccayaniddeso nītīhito.

24.

Avigatapaccayaniddese caitāro khanḍhā ti ādīnaj sabbākārena atthipaccayaniddese vuttanayen' eva attho veditabbo. [Tattha anekadhammānaj eka-paccayabhāvato ti etesu hi ṭhapetvā,³] imassā pi hi paccayayassa atthipaccayena saddhiy vyāñjanamatte yeva nānattaj, na atthe ti.

Avigatapaccayaniddeso nītīhito.

III.

Idāni evaj uddesa-niddesato⁴ dassitesu imesu catuvīsatiyā-paccayesu nāṇacārassa visadabhāvatthaj (1) anekadhammānaj ekapaccayabhāvato, (2) ekadhammassa anekapaccayabhāvato, (3) ekapaccayayassa anekapaccayabhāvato, (4) paccayasabhāgato, (5) paccayavisabhāgato, (6) yugalakato, (7) janakājanakato, (8) sabbaṭṭhānikāsabbatṭhānikato, (9) rūpaj rūpassā ti ādi vikkappato, (10) bhavabhedato ti imesaj dasannaj padānaj vasena pakīṇakavinicchayo veditabbo.

¹ Bm. paṭuppānnānaj.

² S. viggacchanabhāven'.

³ Bm. omits from Tattha.

⁴ S. uddesato only.

Tattha (1) *anekadhammānaj ekapaccayabhāvato* ti etesu hi, thapetvā kammapaccayaj, avasesesutevisatiyā-paccayesu anekadhammā ekeko¹ paccayo honti. Kammapaccayo pana eko cetanādhammo yevā ti. Evaŋ tāv' ettha anekadhammānaj ekapaccayabhāvato viññātabbo² vinicchayo veditabbo.

(2) *Ekadhammassa anekapaccayabhāvato* ti hetupaccaye tāvā amoho ekadhammo.³ So purejāta-kammāhāra-jhāna-paccayo va na hoti; sesānaj vīsatiyā paccayānaj vasena paccayo hoti. Alobhādosā indriya-maggapaccayā pi na honti; sesānaj atthārasannaj paccayānaj vasena paccayo hoti. Lobhadosamohā vipākapaccayo⁴ pi na honti; sesānaj sattarasannaj paccayānaj vasena paccayo hoti. Doso adhipatipaccayo pi na hoti; sesānaj solasannaj paccayānaj vasena paccayo hoti.

Ārammaṇapaccaye rūpāyatanaŋ cakkhuviññāṇadhatuyā ārammaṇa-purejāta-atthi-avigatavasena catudhā paccayo. Tathā manodhātuyā abetukamanovīññāṇadhatuyā ca. Sahetukāya pana ārammaṇādhipati-ārammaṇūpanissaya-vasenū pi paccayo hoti. Iminā nayena sabbesaj ārammaṇapaccayadhammānaj anekapaccayabhāvo veditabbo.

Adhipatipaccaye ārammaṇādhipatino ārammaṇapacchye vuttanayena⁵ anekapaccayabhāvo veditabbo. Sahajatādhipatisu vīmajāsā amohahetu vīya vīsatidhā paccayo hoti. Chando hetu - purejāta - kamma - āhāra - indriya - jhāna-maggapaccayo na hoti; sesānaj sattarasannaj paccayānaj vasena paccayo hoti. Cittaj hetu-purejāta-kamma-jhāna-maggapaccayo na hoti; sesānaj ekūnavīsatiyā-paccayānaj vasena paccayo hoti. Viriyaj hetu-purejāta-kammāhāra-jhānapaccayo na hoti; sesānaj ekūnavīsatiyā vasena paccayo hoti.

Anantarapaccaye cakkhuviññāṇadhatū ti ādinā nayena vuttesu catusu khandhesu vedanākkhandho hetu-purejāta-kammāhāra-maggapaccayo na hoti; sesānaj ekūnavīsatiyā

¹ Bm. ekato.

² Bm. omits.

³ Bm. eko-.

⁴ So both S. Bm.

⁵ Bm. nayen' eva.

vasena paccayo hoti. Saññākkhandho indriya-jhānapacayo pi na hoti; sesānaj sattarasannaj vasena paccayo hoti. Sankhārakkhandhe hetu hetupaccaye vuttanayena, chanda-viriyāni adhipatipaccaye vuttanayen' eva paccayo honti. Phasso hetu - purejāta - kamma-indriya-jhāna-magga paccayo na hoti, sesānaj atthārasannaj vaseva paccayo hoti. Cetanā hetu-purejāta-indriya-jhāna-maggapaccayo na hoti; sesānaj ekūnavisatiyā vasena paccayo hoti. Vitakko hetu - purejāta - kammāhārindriya-paccayo na hoti; sesānaj ekūnavisatiyā vasena paccayo hoti. Vicāro maggapaccayo pi na hoti; sesānaj atthārasannaj vasepa paccayo hoti. Pīti tesaj yeva atthārasannaj vasena paccayo hoti. Cittekaggatā hetu-purejāta-kammāhārapaceayo na hoti; sesānaj visatiyā vasena paccayo hoti. Saddhā hetu-purejāta-kammāhāra-jhāna-maggapaccayo na hoti; sesānaj atthārasannaj vasena paccayo hoti. Satī tehi ceva maggapaccayena cā ti ekūnavisatidhā¹ paccayo hoti. Jīvitindriyaj sandhāya vuttānaj atthārasannaj vasena paccayo hoti. Hirottappaj tato indriyapaccayaj apanetvā sesānaj sattarasannaj vasena paccayo hoti. Tathā kāyapassaddhā tini yugalakāni.² 'Yevāpanakesu'³ adhimokkhamanasikāra-tatramajjhattatākaruṇā-muditā ca. Viratiyo pana tehi ceva maggapaccayena cā ti atthārasadhā paccayo honti. Micchāditthi tato vipākapaccayaj apanetvā sattarasadhā, micchāvācā-kammantājivā tehi ceva kammāhārapaccayehi cā ti ekūnavisatidhā.⁴ Ahirikaj anottappaj māno thīnaj middhañ uddhaccan tī ìme hetu-purejāta-kamma-vipākāhāra-indriyajhāna-maggapaccayā na honti; sesānaj pana sośasannaj paccayānaj vasena paccayo hoti. Vicikicchā-issā-macchariyakukkuccāni tato adhipatipaccayañ apanetvā pannarasadhā. Viññānakkhandhassa adhipatipaccaye [vuttanayen' eva⁵] anekapaccayabhāvo veditabbo.

Samanantarapaccaye pi es' eva nayo.

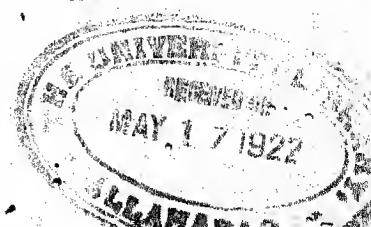
¹ Bm. S. °visatiyā.

² Bm. yugalāni; Dhs. §§ 40 ff.

³ Cf. Asl. 131 f.

⁴ S. °visatiyū.

⁵ Bm. omits phrase.



Sahajātapaccaye catusu tāva khandhesu ekekassa dhammassa anekapaccayabhāvo vuttanayen' eva veditabbo. Cattāri mahābhūtāni ārammaṇa¹-ārammaṇādhipati-sahajāta-aññamañña-nissaya-upanissaya-purejāta-atthi-avigata-vasena navadhā paccayo honti. Hadayavaatthu² tesaj ceva vippayuttassa ca vasena dasadhā paccayo hoti.

Aññamaññapaccaye apubbaj natthi.

Nissayapaccaye cakkhāyatānādīni ārammaṇa-ārammaṇādhipati - nissaya - upanissaya - purejāta - indriya - vippayutta-atthi-avigatavasena navadhā paccayo honti.

Upanissaye apubbaj natthi.

Purejātapaccaye rūpa-sadda-gandha-rasāyatānāni ārammaṇa-ārammaṇādhipati-upanissaya-purejāta-atthi-avigata-vasena chadhā paccayo honti.

Ettakan ev' ettha apubbaj pacchājātādisu apubbaj natthi.

Āhārapaccaye kabaliṅkārāhāro ārammaṇa-ārammaṇādhipati-upanissaya-āhāra-atthi-avigatavasena chadhā paccayo hoti.

Indriyādisu apubbaj natthi. Evam ettha ekadhammassa anekapaccayabhāvato pi viññātabbo vinicchayo.

(3) *Ekapaccayassa anekapaccayabhārato ti hetupaccayāndisu yassa kassaci ekassa paccayassa yen' ākārena, yen' atthena, yo paccayuppannānaj paccayo hoti, taŋ ākāraŋ, taŋ atthaiŋ avijahitvā va aññehi pi yeh' ākārehi, yehi atthehi so tasmin yeva khaṇe tesaj dhāmmānaj anekapaccayabhāvaj gacchati. Tato anekapaccayabhāvato tassa vinicchayo veditabbo ti attho, seyyathidaj: amoho hetupaccayo. So hetupaccayattaj³ avijahanto va adhipati-sahajāta-aññamañña - nissaya - vipāka-indriya - magga - sampayutta-vippayutta-atthi-avigatānaj vasena aparehi pi ekāḍagabhi' ākārehi anekapaccayabhāvaj gacchati. Alobha-adosū tato adhipati - indriya - maggapaccaye tayo upanetvā seseñuaj vasena anekapaccayabhāvaj gacchanti. Idaj vīpāka-hetusu yeva labbhati. Kusalakiriyesu pana vīpākapacc-*

¹ S. omits.

² S. °vatthuj.

³ S. °atthaj; so below.

yatā parihāyati. Lobhadosamohā te tayo vipākañ cā ti cattāro apanetvā sesānaj vasena anekapaccayabhāvaj gacchanti.

Ārammanapaccayo taj ārammañapaccayattaj avijahantañ yeva ārammañādhipati-nissaya-upanissaya-purejāta-vippayutta-ātthi - avigatānaj vasena aparehi pi sattah' ākārehi anekapaccayabhāvaj gacchati. Ayam ettha ukkaṭṭhaparicchedo. Arūpadhammānaj pana atitānāgatānaj vā rūpadhammānaj ārammañapaccayabhāvē sati, ārammañādhipati-ārammañupanissayamattaj yeva uttaraj labbhati.¹

Adhipatipaccaye vimajṣā amohasadisā. Chando adhipatipaccayo² adhipatipaccayattaj avijahanto va sahajāta-aññamañña - nissaya - vipāka - sampayutta - vippayutta-ātthi - avigatānaj vasena aparehi pi atthah' ākārehi anekapaccayabhāvaj gacchati. Viriyaj tesaj̄ ceva indriya-maggapaccayānaj cā ti imesaj̄ vasena aparehi pi dasah' ākārehi anekapaccayabhāvaj gacchati. Cittaj̄ tato maggapaccaj̄ apanetvā āhārapaccayaj̄ pakkipitvā imesaj̄ vasena adhipatipaccayato uttaraj³ dasah' ākārehi anekapaccayabhāvaj gacchati. Ārammañādhipatino pana hetṭhā ārammañapaccaye vuttanayen' eva anekapaccayabhāvo veditabho.

Anantara - samanantarapaccayā anantara - samanantarapaccayattaj avijahantā va upanissaya-kamma-āsevana-natthi-vigatānaj vasena aparehi pi pañcah' ākārehi anekapaccayabhāvaj gacchanti. Ariyamaggacetanā yeva c' ettha kammapaccayataj̄ labhati, na sesadhammā.

Sahajātapaccayo sahajātapaccayattaj avijahanto va hetu-adhipati - aññamañña - nissaya - kamma - vipāka - āhāra-indriya - jhāna - magga - sampayutta - vippayutta - ātthi - avigatānaj vasena aparehi pi cuddasah' ākārehi anekapaccayabhāvaj gacchati. Ayam pi ukkaṭṭhaparicchedo. Vatthu sahajātādīnaj pana vasen' ettha hetupaccayādīnaj abhāvo pi veditabho.

Aññamaññapaccaye pi es' eva nayo.

¹ Bm. uttarilabbhati. ² S. omits "paccayo adhipati". ³ Bm. uttari.

Nissayapaccayo paccayattaj¹ avijahanto va cativisatiyā paccayesu attano paccayattaj¹ ceva anantara-samanantara-pacchājāta-ñsevana-natthi-vigatapaccaye ca cha apanetvā sesānaj vasena aparehi pi sattarasah' ākārehi anekapaccayabhāvaj gacchati. Ayam pi ukkaṭhapanicchedo va. Vatthu nissayādīnañ pana vasen' ettha hetupaccayādīnañ abhāvo veditabbo.

Upanissayapaccaye ārammañūpanissayo ārammañādhipati sadiso. Anantarūpanissayo anantarūpanissayapaccayattaj² avijahanto va anantara-samanantara-kamma-ñsevana-natthi-vigatānaj vasena aparehi pi chahi ākārehi anekapaccayabhāvaj gacchati. Ariyamāggacetanā yeva c'ettha kammapaccayataj labhati. Na sesadhammā pakatūpanissayo va purejātapaccayo attano purejātapaccayattaj avijahanto va ārammañārammañādhipati-nissaya-upanissaya-indriya-vippayutta-atthi-avigatānaj vasena aparehi pi atthah' ākārehi anekapaccayabhāvaj gacchati. Ayam pi ukkaṭhaniddeso va. Ārammañā-purejātē pan' ettha nissaya-indriya-vippayutta-paccayatā na labbhati. Ito uttarim pi labbhamānālabbhamānaj³ veditabbañ.

Pacchājātāpaccayo⁴ attano pacchājātāpaccayalbhāvuj avijahanto va vippayutta-atthi-avigatānaj vasena aparehi pi tih' ākārehi anekapaccayabhāvaj gacchati.

Āsevanapaccayo āsevanapaccayattaj avijahanto va anantara-samanantara-ñpanissaya-natthi-vigatānaj vasena aparehi pi pañcah' ākārehi anekapaccayabhāvaj gacchati.

Kammapaccayo kammapaccayattaj avijahanto va ekakhaṇiko tāvā sahajāta-aññamaññā-nissaya-Vipāka-āhāra-sampayutta-vippayutta-atthi-avigatānaj vasena aparehi pi navah' ākārehi anekapaccayabhāvaj gacchati. Nānākkhaṇiko upanissayānantara⁵-samanantara-natthi-vigatānaj vasena aparehi pi pañcah' ākārehi anekapaccayabhāvaj gacchati. Vipākapaccayo vipākapaccayattaj avijahanto va hetu-adhipati-sahajāta-aññamaññā-nissaya-kamma-āhāra-indriya-jhāna-magga-sampayutta-vippayutta-atthi-vigatā-

¹ S. nissayaṭṭhaj. ² S. °upanissayaṭṭhaj. ³ S. °labbhamānānaj.

⁴ S. paccaye.

⁵ Bm. upanissaya-anantara.

naj vasena aparehi pi cuddasālā' ākārehi anekapaccayabhāvaj gacchati.

Ahārapaccaye kabalinkāro ālhāro āhārapaccayattaij avijahanto va atthi-avigatānaj vasena aparehi pi dvīl' ākārehi anekapaccayabhāvaj gacchati. Sesā tayo āhārapaccayattaij avijahantā va yathānurūpaŋ adhipati-sahajāta-aññamañña-nissaya - kamma - vipāka - indriya - sampayutta - vippayutta-atthi-avigatānaj vasena aparehi pi ekādasah' ākārehi anekapaccayabhāvaj gacchanti.

Indriyapaccaye rūpino pañcindriyā indriyapaccayattaij avijahantā va nissaya-purejāta-vippayutta-atthi-avigatānaj vasena aparehi pi pañcah' ākārehi anekapaccayabhāvaj gacchanti. Rūpajivitindriyam pi indriyapaccayattaij avijahantaij yeva atthi-avigatavasena aparehi pi dvīl' ākārehi anekapaccayabhāvaj gacchati. Arūpino indriyāni pi yathānurūpaŋ indriyapaccayattaij avijahantān' eva hetu-adhipati - sahajāta - aññamañña - nissaya - vipāka - āhāra - jhānamagga - sampayutta - vippayutta-atthi - avigatānaj vasena aparehi pi terasah' ākārehi anekapaccayabhāvaj gacchanti.

Jhānapaccayo jhānapaccayattaij avijahanto va yathānurūpaŋ sahajāta-aññamañña-nissaya-vipāka-indriya-magga-sampayutta-vippayutta-¹-atthi-avigatānaj vasena aparehi pi dasah' ākārehi anekapaccayabhāvaj gacchati.

Maggapaccayo maggapaccayattaij avijahanto va yathānurūpaŋ jhānapaccaye vuttānaj dasannaj hetu-adhipatinañ cā ti imesaj vasena aparehi pi dvādasah' ākārehi anekapaccayabhāvaj gacchati.

Sampayuttapaccayo sampayutta-paccayattaij avijahanto va yathānurūpaŋ hetu-adhipati-sahajāta-aññamañña-nissaya - kamma - vipāka - āhāra - indriya - jhāna - magga - atthi - avigatānaj vasena aparehi pi terasah' ākārehi anekapaccayabhāvaj gacchati.

Vippayuttapaccayo vippayuttapaccayattaij avijahanto va anantara-samanantara-āsevana-sampayutta-natthi-vigatasankhāte cha paccaye apanetvā sesānaj vasena yathānurūpaŋ aparehi pi sattarasah' ākārehi anekapaccayabhāvaj

¹ S. omits.

gacchati. Tattha rūpassa ca arūpassa ca paccayavibhāgo veditabho.

Athipaccayo atthipaccayatāj avijahanto vā anantara-samanantara-āsevana-natthi-vigatasankhāte pañca paccaye apanetvā sesānaj vasena yathānurūpaj aparehi pi¹ atthārasa' ākārehi anekapaccayabhāvaj gacchati.

Natthipaccaya-vigata-paccayā anantara-paccaya-sa-disā.

Avigata-paccayo atthipaccaya-sa-diso yevā ti. Evam ettha eka-paccaya-sa anekapaccayabhāvato pi viññātabbo vinicchayo.²

(4) *Paccaya-sabha-gato* ti etesu hi catuvīśatiyā paccayesu anantara-samanantara-anantarūpanissaya-āsevana-natthi-vigatā sabhāgā. Tathā ārammana-ārammaṇādhipati-ārammaṇāupanissayā ti iminā upāyen' ettha paccaya-sabha-gato pi viññātabbo vinicchayo.

(5) *Paccaya-visabha-gato* ti purejāta-paccayo pan' ettha pacchājāta-paccayena visabha-gō. Tathā sampayutta-paccayo vippayutta-paccayena; atthipaccayo natthipaccayena; vigata-paccayo avigata-paccayenā ti iminā upāyen' ettha paccaya-vibhāgato viññātabbo vinicchayo.

(6) *Yugalakato*³ ti etesu ca atthasarikkhatāya saddasari-kkhatāya kālapati-pakkhatāya hetuphalakāya aññamañña-pati-pakkhatāya ti imehi kāraṇehi yugalakato³ viññātabbo vinicchayo. Anantara-samanantara-hi atthasarikkhatāya eka-j yugalakaj⁴ nāma. Nissayūpanissayā sañdasari-kkhatāya, purejāta-pacchājātā kālapati-pakkhatāya. Kammapaccaya⁵-vipāka-paccayā hetuphalatāya sampayutta-vippayutta-paccayā aññamañña-pati-pakkhatāya eka-j yugalakaj⁴ nāma. Tathā atthi-natthi-paccayā vigata-vigata-paccayāñ cā ti evam ettha yugalakato pi viññātabbo vinicchayo.

(7) *Janaka-jana-kato* ti etesu ca anantara-samanantara-nantarūpanissaya-paka-tūpanissaya-āsevana-paccayā nānāk-

¹ Bm. omits.

² Bra. (*here only*) vinicchayo veditabho.

³ S. yugalato.

⁴ S. yugalaj.

⁵ S. paccayā.

khaniko kammapaccayo natthi-vigatapaccayā ti ime paccayā janakā yeva, na ajanakā. Pacchajātapaccayo kevalaj upatthambhako yeva, na janako. Sesā janakā ca ajanakā ca upatthambhakā cā ti attho. Evam ettha jana-kājanakato pi viññātabbo vinicchayo.

(8) *Sabbatthānikāsabbatthānikato* ti etesu ca sahajāta-nis-saya-atthi-avigatapaccayā sabbatthānikā nāma. Sabbesaŋ sankhatānaŋ rūpārūpadhammānaŋ thānabhūtā kāraṇa-bhūtā ti attho. Etehi vinā uppajjamāno ekadhammo pi natthī ti. Ārammanā-ārammanādhipati-anantara-samanan-tarānantarāpanissaya-pakatūpanissaya-purejāta¹-āsevana-sampayutta-atthi²-natthi-vigatapaccayā asabbatthānikā nama, na sabbesaŋ rūpārūpadhammānaŋ thānabhūtā. Arūpakkhandhānaŋ yeva pana thānabhūtā kāraṇabhūtā ti attho. Arūpadhammā yeva hi etehi uppajjanti, na rūpa-dhammā. Purejāta² pacchajātā pi asabbatthānikā, arūpā³ rūpānaŋ³ yeva yathākkamena² paccayabhāvato. Vuttā va sesā pi² ekaccānaŋ⁴ rūpārūpadhammānaŋ uppatti hetuto na sabbatthānikā ti. Evam ettha sabbatthānikāsabbatthāni-kato pi viññātabbo vinicchayo.

(9) *Rūpay rūpassā ti ādi vikappato* ti etesu ca catuvīsatī-yā paccayesu ekapaccayo pi ekantena rūpam eva hutvā rūpass' eva paccayo nāma, natthi, ekantena pana rūpam eva¹ hutvā arūpass' eva paccayo nāmā ti atthi.

Kataro pan' eso ti? Purejātapaccayyo. Purejātapaccayyo hi ekantena rūpam eva hutvā arūpass' eva paccayo ti.⁵ Ekantena rūpam eva hutvā rūpārūpass' eva paccayo nāmā ti pi natthi, ekantena pana arūpaŋ hutvā arūpass' eva paccayo nāma atthi.

Kataro pan' eso ti? Anantara-samantara-āsevana-sam-payutta-natthi-vigatavasena chabbidho.⁶ So hi sabbo pi⁷ ekantena arūpam eva hutvā arūpass' eva paccayo hoti.

¹ Bm. omits.

² S. omits.

³ S. rūpānaŋ only.

⁴ S. ekakkhandhānaŋ.

⁵ S. hoti.

⁶ S. adds hoti.

⁷ S. sabbchi pi.

Ekanṭena arūpam eva hutvā pi¹ ekanṭena rūpass' eva paccayo nāmā ti pi atthi.

Kataro pan' eso ti? Pacchūjātāpaccayo. So hi ekanṭena arūpaj hutvā rūpass' eva paccayo hoti, ekanṭena pana arūpadhammo va hutvā rūpārūpānaj paccayo, pi atthi.

Kataro pan' eso ti? Hetu-kamma-vipāka-jhāna-magga-vasena pañcavidho. So hi sabbo pi ekanṭena arūpam eva hutvā rūpadhammānam pi arūpadhammānam pi paccayo hoti. Ekanṭena rūpārūpam eva hutvā rūpass' eva paccayo nāmā ti pi natthi; arūpass' eva pana hoti.

Kataro pan' eso ti? Ārammaṇapaccayo cēvā upanissaya-paccayo ca. Idaj hi dvayaj² ekanṭena rūpārūpam eva hutvā arūpass' eva paccayo hoti. Ekanṭena rūpārūpam eva hutvā pana rūpārūpass' ova paccayo nāmā ti pi atthi.

Kataro pan' eso ti? Adhipati-sahajātā-aññamaññā-nissaya-āhāra-indriya-vippayutta-atthi-avigatavasena navavidho. So hi sabbo pi ekanṭena rūpārūpam eva hutvā rūpārūpass' eva paccayo hoti ti. Evam ettha rūpārūpassā ti ādi vikappato pi viññātabbo vinicchayo.

(10) *Bhavaredato* ti imesu pana catuvisatiyāpaccayesu pañceavokārabhave tāva na koci paccayo na labbhāti nāma. Catuvokārabhave pana tayo purejāta - pacchājāta - vippayutta paccaye apanetvā sesā ekavisatim eva labbhanti. Ekovokārabhave sahajāta - aññamaññā - nissaya - kamma-indriya-atthi-avigatavasena satt' eva labbhāti. Bāhire pana anindriyabaddharūpe sahajāta-aññamaññā-nissaya-atthi-avigatavasena pañc' eva labbhāti ti. Evam ettha bhavabhedato pi viññātabbo vinicchayo.

PACCAYANTIDDESAVĀRAVANĀNĀ NITTINĀTĀ.

¹ S. omits.

² S. yay yay.

